

THE CHINESE RECORDER

VOL. XLIX.

JUNE, 1918.

No. 6

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VOL. XLIX

JUNE, 1918

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Editorial

The Primary Missionary Qualification.

IT is significant that the China Continuation Committee should feel the necessity of passing a special resolution drawing attention to the importance of practical training in *personal evangelism* for all missionaries. The resolution reads: "That for all forms of mission work, it is of primary importance that candidates should possess a strong experience of the power of Christ in their own lives, that they should be men of prayer, and be animated by a deep desire, by personal influence and effort, to lead men to faith in the Saviour; having had some personal experience in personal evangelism."

Of the difficulty of finding time for personal evangelistic work among the pressing and complicated problems of the ordinary day's work, for all except possibly those specializing in direct evangelistic work, there is no doubt; but back of the difficulty of finding time for personal evangelism it would appear that in some cases there is a weakness of inclination, and in many others a lack of knowing how to meet the individual soul needs of those around them. This failure on the part of some members of the missionary body to participate in this important phase of missionary effort is due not alone to the conditions on the field; in part it can be traced back to the period of preparation at the home base. It is not of course easy to find a satisfactory test for judging of the personal

religious experience of candidates ; their actual participation in personal evangelistic work, however, and their success therein, may be measurably ascertained. This resolution, like all such general statements, leaves it to those to whom the advice is given to find out how to carry it out ; nevertheless it lays emphasis upon an important point.

* * *

**The Function of the
China Continuation
Committee.**

THE outstanding task of the China Continuation Committee is to collect, collate, and co-ordinate existing Christian opinion on the tasks of the Christian Church in China. The Committee aims also to bring about co-operation in the application of the solutions recommended : it is thus the greatest single factor in the development of Christian co-operation in China. The China Continuation Committee is the missionary body studying its problems in a co-operative and comprehensive way : the value of its findings is in proportion to the acquaintance of the missionary body therewith.

It was pointed out at the Sixth Annual Meeting of the Continuation Committee that possibly more attention is paid to its recommendations at mission headquarters in America and England than by mission committees and councils on the field ; these latter, however, should be the first to take advantage of the results of this co-operative study of mission work. It is possible to be so busy nibbling at our mission tasks that we fail to see and utilize solutions whereby we might move faster. One way to test and utilize the recommendations of the Continuation Committee is to make a place in all kinds of mission meetings for a study of at least those sections of the Report which affect directly our work. Much study goes into the preparation of these recommendations ; an equal amount should go into their application.

**The Progress of
Christianity.**

THE fact that the communicant membership of Christian churches in China has increased during the past year only five or six per cent should receive careful, prayerful, and humble consideration. It is evident that as a going concern Christianity in China is not, at least in numbers, yielding the highest dividends. Were additions to the church the only result of Christian activities we might well be discouraged ; it must not be forgotten,

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however, that the influence of Christianity extends far beyond the actual number induced to join Christian churches. The reasons indicated for this slow growth are lack of vision on the part of the churches, too little propulsive power, and the ignorance of many church-members. A cure will not be found simply in enthusiasm and increased emotionalism. There are necessary especially two things: first, a real and deep personal experience of God in the heart and life; second, a more careful and intensive training of Christians in both the fundamentals of personal Christian living and in practical methods of leading individuals to decide for Christ. We can help to arrange somewhat conditions favorable to a deeper experience of God, though He alone can give it. The responsibility for the training of Christians is practically altogether upon us; we must do our part as well as look to God to do His.

* * *

Simplified Writing of Chinese.

At the recent meeting of the China Continuation Committee two committees recommended the appointment of a special committee on the Simplified Writing of Chinese. Such a Committee was duly appointed and has already begun the work of investigating its problems; they hope finally to promote some simplified form of writing which will make it possible for illiterate men and women to learn to read in a very short time, and especially to enable every church-member to read the whole Bible as well as other Christian literature. Since it has been reported that something like forty different phonetic systems have been or are under consideration in China, it is evident that some unifying attack on this problem is needed. Looked at in the large, if these different systems continue to increase in number and are to any extent adopted, we are moving towards a chaotic condition that involves the danger of limiting the scope of available literature of those who depend upon them, and also of greatly complicating the task of providing Christian literature. The Committee hopes finally to select one system for use in Mandarin-speaking China. They hope to complete their work by the end of the summer. The Committee earnestly invites suggestions and advice (especially when based upon experience) regarding their task. They may be addressed, *Special Committee on Simplified Writing, China Continuation Committee, No. 5 Quinsan Gardens, Shanghai.*

The Recorder
Jubilee.

NEXT year the RECORDER will publish its fiftieth volume, thus entering upon its jubilee year. As a matter of fact, it was preceded by two other magazines, *The Missionary Recorder*, and *The Chinese Repository*, the latter begun by the Rev. E. C. Bridgeman. In drawing attention to the fifty years of service rendered directly by the CHINESE RECORDER we do not wish to overlook the foundation work done by its predecessors. It was first published by the Methodist Press, Foochow. Once for about two years its publication was suspended on account of insufficient support. Then the Presbyterian Mission Press in Shanghai assumed the publishing responsibility; and in 1914 it was transferred to the present interdenominational Editorial Board.

The RECORDER has sought to serve the general missionary interests. With the widening of these interests has gone the widening of its responsibilities. In the face of the need and the larger problems it feels a need to renew its youth, and, glancing at the past and the future, it has but one ambition—to serve in a bigger and better way the interests of the kingdom of God in China. This necessitates a growth in support.

The RECORDER occupies a unique position among missionary journals. One feature of this uniqueness is its age. Should the RECORDER aspire to celebrate in some way its jubilee? We should be glad to receive suggestions along this line.

Present Demands
in Education.

THE Rev. A. A. Bullock calls our attention to the fact that an article on "The Present Crisis in Elementary Education and Organization," published in the CHINESE RECORDER for February, was out of date in its viewpoint when published. That is of course our fault, not his, as we kept it too long. He draws our attention to the fact, however, that the need for organization in educational work is expanding rapidly. China like other nations is turning to its schools as the rational place for the development of a larger national consciousness and patriotism. To nationalize or democratize a nation's children demands a nation-wide policy and program in education. Heretofore mission schools have been looked upon as being primarily private, but as they are really carrying on a governmental function it follows that their relation to the Government system of education is fundamentally important. Mission schools are

now enjoying the fullest confidence of the Government and the people ; to keep this we must take our proper place in the problem of helping in the nationalizing of Chinese youth. The needs therefore of educational work are commensurate with the needs of the nation in which the schools exist. To meet educational needs on an adequate scale the United States is laying aside its traditional pride and prestige regarding state-controlled education and is about to pass a bill making huge national grants for education. No state in wealthy America feels capable of carrying its educational system alone now ; no province in China is daring enough to do so. Mission schools cannot, therefore, under these circumstances afford to remain aloof from one another ; hence it would appear that the scope of the organization advocated previously by Mr. Bullock in relation to elementary education must be widened until it takes in all grades and becomes nation-wide. This is essential to the bringing about of such efficiency in mission education that the schools may be enabled to properly function for the nationalizing of the students and be adequately administered and supported in China. Bigger things than ever must be planned and asked for mission education in China.

* * *

The China
Bookman.

We are glad to welcome into the ranks of journalism *The China Bookman*, a quarterly magazine published by the Christian Publishers' Association of China. The organization of the missionary publishing interests back of this publication is in itself an achievement well worth while. This publication is concerned chiefly with books in Chinese and those dealing with things Chinese : it aims to put the missionary body into touch with these and other types of books as soon as issued.

We wish in this connection also to congratulate the Christian Publishers' Association for completing arrangements whereby orders for any of the publications mentioned in its columns, by whomsoever published, may be sent to any one of the mission book concerns ; the book concern receiving the order will secure the books desired and collect payment in a single account.

The Promotion of Intercession

DEAR READERS OF THE RECORDER:—

Again it is my privilege to prepare this page on the "Promotion of Intercession" for the RECORDER each month. This responsibility is very reluctantly yet gladly assumed because of my firm belief that this page can be greatly used of God to truly and effectually vitalize and promote individual and corporate intercession and make it the tremendous, powerful working force God intends it should be. If through the other pages of the RECORDER we receive knowledge, help, and inspiration for other phases of our Christian life and service which make us more efficient and effectual servants of God and of China why may we not expect through the mutual sharing of our experiences in the prayer life to receive a similar incentive and inspiration for a deeper and more powerful prayer life. My hope is that through this page we may so "pool" our experiences and activities in the promotion of intercession that the prayer life of the entire church in China will be perceptibly deepened and through it power will be released in the winning of individuals to Jesus Christ. May I ask the hearty co-operation of every reader of the RECORDER in the fulfilment of this hope and purpose? You can help by writing me of the ways in which you are successfully promoting intercession in the church and mission station of which you are a member: by mentioning special objects for which it would be possible and fitting for the entire body of Christians to unite in prayer, and by prayer itself.

Yours in the bonds of intercession,

RUTH PAXSON.

This issue of the RECORDER gives considerable attention to the doings of the last meeting of the C. C. C. This body composed as it is of Chinese and missionaries: of men and women: of people representing all phases of Christian activity within the Church is an instrument peculiarly used by God to quicken the Church along certain lines which will facilitate the speedy evangelization of China. Action was taken along two such lines at this meeting which deserve the special intercession of all Christians in China because they are so vitally related to the needs of the whole Church and because they are vitally concerned with whatever work each of us is doing. Who of you who reads this page does not know that the illiteracy of such a large number of Christians is one outstanding reason for the lack of spiritual vision and power among church members? At this meeting of the C. C. C. a Committee on the Simplified Writing of Chinese was appointed, with Dr. Warnshuis as Chairman, to investigate the various systems that have been proposed, with the aim of recommending some one of these systems to be promoted throughout Mandarin-speaking China. This is the first step in a campaign to enable every church member to read the Bible and other Christian literature. Dr. Warnshuis says, "This is so urgently important that there should be much prayer on behalf of this Committee that the Spirit of God may give to it wisdom and guidance, so that its work may really make possible such a campaign for a Bible-reading Church." Another great need in our Christian propaganda is suitable literature for all classes to meet various intellectual and spiritual needs and some adequate provision for its distribution and use. We may expect much along this line from the Committee appointed this year with Dr. Lyon as chairman who suggests that we unite in the following petition for this Committee:—

That the China Christian Literature Committee may be given spiritual discrimination to appraise aright the literature needs of the Chinese Church, faith to plan adequately for meeting these needs, and a balanced judgment in making all its recommendations whether to the Home base or to the literature agencies on the field.

By our faithful intercession may we feel that we actually have a share in the accomplishment of these two great tasks.

Will you please address all correspondence regarding this page to Miss Ruth Paxson, 61 Range Road, Shanghai?

Contributed Articles

Impressions of the Sixth Annual Meeting of the China Continuation Committee

F. B. TURNER

THE China Continuation Committee met in Union Church Hall, Shanghai, on Wednesday, April 19th, 1918, and following days.

Forty-four members of the Committee were present, about one-third of this number being Chinese. These members represented eleven of the provinces and Manchuria.

A gathering of this character consisting of men and women most of whom are recognized leaders in evangelistic, educational, medical, and literary work, and all having long experience (the average of service being 25 years) of one or other of these departments, could not but be stimulating and informing to those meeting together, and influential in helping forward the great missionary project in China.

The right tone was given to the meetings by the setting apart of the greater portion of the first session for a series of addresses on the relation of mission work to present world problems: these, which were deeply stirring, showed how, in face of the present world situation, enlarged ideals and bigger programs are needed.

The wide scope of the work of the China Continuation Committee may be gathered from the reports of the numerous special committees, to each of which had been delegated the consideration of some subject or important phase of missionary work.

Amongst these were reports upon the Chinese Church, Christian Literature, Religious Education, Training of Missionaries, Social Application of Christianity, Self-support, Church Finance, Theological Education, Work among Moslems, and the Forward Evangelistic Movement. Reports upon these and other matters were submitted in turn and, after full discussion, definite resolutions upon them were adopted.

The China Continuation Committee makes no claim to legislative power; but its findings being an endorsement of the

NOTE.—Readers of the *RECORDER* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

views of those who have given long and careful consideration to the respective subjects, and who have laid before the Committee abundant data upon which to form a judgment, cannot but carry great weight with the churches throughout China. The Committee thus justifies its existence as a means of disseminating reliable information upon almost every phase of missionary operations, and it is becoming more and more the centre to which workers from all parts of China look for light and guidance upon the problems which everywhere call for solution.

The method adopted by the Committee in discussing its business is most interesting. The delegates, hailing from nearly all parts of China, speak many different dialects: indeed, many of the Chinese delegates have no knowledge of English. For speech to be in either English or Mandarin alone would render the proceedings unintelligible to a considerable number. All reports, addresses, resolutions, etc., are therefore given either in Mandarin, when they are at once translated into English, or in English, when they are at once translated into Mandarin, and all reports are printed in both Chinese and English. The entire procedure of the Committee is therefore fully intelligible to all the members.

It is impossible to give in detail the discussions upon the various subjects dealt with: nor is it needful; for the reports and the findings of the Continuation Committee upon them will in due course be printed and circulated. But a general view may be afforded of the proceedings and of some salient features of the discussions.

The report by the Committee on the Chinese Church was interesting though still of necessity incomplete. This committee had been charged to make careful inquiry as to the views prevailing among Chinese leaders, on various subjects, and to bring considered recommendations upon the subjects of, a right Christian attitude on the commemoration of ancestors, marriages and funerals in China. A questionnaire was sent out to more than 900 Chinese leaders. To this many replies were received, some of which came in too late to be incorporated in the report. The committee attempted to indicate opinions amongst Chinese leaders on the subjects referred to above. The replies indicated definite development of opinion along some lines and considerable uncertainty along others. The Committee did not attempt to express its own judgment

with regard to what the Chinese Church should do about these matters.

The discussion in the C. C. C. meeting made it evident that a large majority of members in attendance thereon had found ancestral worship a present and vital hindrance to entrance into the church. While there was no disposition to compromise, yet it was felt that it ought to be possible to set up such a method of reverent commemoration of deceased relatives as would accord with Christian faith, and demonstrate that Christians are not, as so many Chinese suppose, lacking in filial piety. The Committee on the Chinese Church, which is largely constituted of Chinese leaders, was, therefore, reappointed, and charged to continue and complete its investigations especially of the subject of the Commemoration of Ancestors, with a view to ascertaining more fully the opinion of the Christian community as to what Christian practices should be definitely adopted in regard thereto. The same committee is to have under consideration the existing forms of marriage and burial and the question of minimum age limit for marriages.

On the subject of Religious Education it was emphasized that, while religious work should be more educational, educational work should be more strongly religious. The incoming committee upon this question was charged to concert measures for the construction of a programme of Religious Education which in time shall parallel secular education with an adequate system of teaching upon purely religious subjects. In the discussion upon this matter it transpired that the percentage of illiteracy in our Christian membership is still high; and there was some interesting information as to various schemes of simplified Chinese writing now under trial for the removal of this serious defect. The C. C. C. did not venture upon actual findings as to the respective merits and effectiveness of these various systems, but it was felt that the matter was of such importance, and was so clear a lead in the direction of lessening illiteracy, that a Special Committee was appointed to study the question of teaching Christians to read the Scriptures, and especially to make recommendations with regard to the problem of a simplified system of writing Chinese.

The question of the Training of Missionaries received very earnest and close attention from the C. C. C.; the more so as there was present Dr. F. W. Sanders, the distinguished

director of the Board of Missionary Preparation of North America. Anyone coming fresh to these discussions would realize that the time is past when zeal and piety alone, though of course as indispensable as ever, were considered a sufficient equipment for the candidate for missionary work. It is felt that to-day, for the adequate presentation of the gospel message in heathen lands, the equipment, both spiritual and intellectual, should be of the most thorough character. It was satisfactory to learn from Dr. Sanders' addresses how effectively the Board of Missionary Preparation is working, and how wisely men and women are being trained for the great task of missions.

In the discussion upon this subject many bright things were said. Attention was drawn to the need of co-ordinating preparation at home with preliminary training on the mission field. The work of the committee upon this subject was described as an attempt to combine the study of the science of missions at the home base with that of the art of missions here on the field. Some feared that the elaboration of preparatory work at home would defeat its end by delaying unduly the coming out of missionaries: others thought that some subjects essential to the missionary's equipment might better be taught while he is at the same time beginning to get experience in China. Another thought that there was the danger of home training being arranged too theoretically by Boards at home; and that we in China, who have fuller experience as to what are the needs of a missionary, must have a hand in the early selection and in the training of those selected. "For," says one, "the problem of missions is the missionary, and there are some who are sent here whom we can't do much with." The deep interest shown in this subject, and the evident care being exercised in preparing candidates, encourage the hope that new missionaries, who are coming to China at the rate of about 500 a year, will be workmen needing not to be ashamed. It was satisfactory to learn that, apart from the two schools of the China Inland Mission, four schools of missionary preparation are now at work in different parts of China, viz., Peking, Nanking, Canton, and Chengtu, and at these centres new missionaries are able to secure an equipment invaluable to them in taking up the work. It is suggested by the C. C. C. that in connection with these schools there should be established two Chairs, one in Chinese Religion and one in Chinese History and Sociology.

Great satisfaction was felt at the generous gift by an anonymous donor, through the medium of the Presbyterian Board of Foreign Missions, U.S.A., of gold \$150,000 for the erection of a Missions Building, and the gift by the same Board of a site in Shanghai. The building is to be primarily for the use of the C. C. C., and it is hoped to make it the great nerve-centre of missionary activity in China.

In the discussion upon Christian Literature it was reported, to the great satisfaction of all, that the Index of all Current Christian Literature had lately been completed, and has just been published. This will be a great aid to missionaries throughout the country.

Even more satisfactory was the report of the arrangements, now completed, for union and common working between the various book societies and publishing houses: we learn that orders for any variety of publications by whomsoever published may be sent to any single book concern, which will see that the purchaser is supplied, and will collect payment in a single account. Much confusion will thus be saved. A bi-lingual quarterly publication, *The China Bookman*, is about to be published jointly by the book concerns, through which new issues of all societies will be made known to missionaries throughout China.

Valuable, but as yet unfinished, work has been done by the Committee on Theological Education.

This Committee has in hand the preparation of a uniform and authoritative glossary of religious and philosophical terms, and of biographical and geographical names. Information is also being gathered with a view to the standardization of curricula in theological institutions: and the Committee is consulting as to how, by courses of study for preachers and pastors in active service, these may be more effectively equipped for the actual work of preaching.

The report upon work amongst the Moslems, shewed that preliminary steps have already been taken towards a more serious attempt to reach the Mohammedan population of China. A strong committee for the encouragement of this work has been formed as the result of Dr. Zwemer's recent visit to China, and of his inspiring utterances in many centres. It is thus hoped to awaken more general interest in this work, and to secure its more successful prosecution.

The report of the Committee on Survey and Occupation was necessarily incomplete, it having been found impossible to secure the entire services of some one who can conduct such a survey as has been lately made in India. Steps are, however, being taken to complete such a more general survey of missionary work as shall show how fully or otherwise every part of China is at present occupied by the forces of the Gospel; and where by redistribution of forces, and by additional new work the need of China may most effectively be met. For this purpose it was voted to elect a secretary for full time service of this committee. The statistical work of this committee was most graphically illustrated at an evening meeting when a series of charts were displayed and explained. It is hoped that these will subsequently be produced in book form for general circulation.

On the question of finance it was pointed out that, in addition to subsidies annually received from the Committee of Reference and Counsel in America, and from the Associated Board of Foreign Mission Secretaries in England, the C. C. C. still needs a large sum in order to meet the financial requirements of its many activities; and members were urged to bring this matter to the notice of their respective missions. The continued subsidies coming to the C. C. C. from America are gratifying evidences of a growing confidence in the value of its work in the minds of Mission Secretaries and Mission Boards at home.

At the closing session an inspiring and moving address was delivered by Mr. C. T. Wang upon "The Need of China." All who heard it were deeply impressed, and felt that if only, by the active operation of Christian influences, China could be enriched by many such men as the speaker, its difficulties and trouble would be adequately met.

All were glad when the C. C. C. resolved to urge upon churches throughout the country the making of Sunday, May 26th, a day of Special Prayer for China.

Review of Reports of Sub-Committees Submitted to the Sixth Annual Meeting of the China Continuation Committee

IN order to prevent the congestion of Reports and give more time for the consideration of outstanding matters, the attention of the members present at the Sixth Annual Meeting of the China Continuation Committee was called to the Reports of certain Special Committees: some others did not report at length. We have attempted to select some of the outstanding ideas of the Reports that were considered.

I. COMITY.

During the year a copy of the statement on Comity adopted at the Fifth Annual Meeting of the China Continuation Committee was sent to the Missions and Church authorities in China with the request that it be brought before these bodies for their consideration and, if possible, for their adoption. It was reported that replies had been received from 68 Missions (representing most of the older and larger societies). The replies were most encouraging: 34 stated that the report had been approved by their societies; 34 others promised to bring the report before their Mission for consideration at the next meeting. The replies received included all the different Church groups. Only two changes in the wording of the statement were suggested.

2. EVANGELISM.

The opportunity for the direct preaching of the Gospel in all parts of China is greater than ever before, but an adequate attempt to make use of this has not been made by the mission forces in China. There is abundant evidence that China is more than ever receptive to the lessons of Western civilization and of Christianity. The actual progress in the growth of the Christian Church has, however, been comparatively slow. According to the latest reports, including missionaries and Christian men and women working in mission schools, the total number of Christian workers in the service of the Church in China is 25,603, a number almost equal to the gain in communicant membership. This gain in communicant membership is due in part also to the work of the 294,825 communicants

previously in the Church. There is an annual increase of only about five or six per cent. The question is asked, why is the Church not increasing twenty, thirty, or forty per cent each year? The reasons for this slow growth are in the Church itself. The churches are too easily satisfied in maintaining themselves. They seem to fail to look out on the surrounding communities as fields for persistent and organized endeavor to win men for Christ. The greatest need therefore is a sustained and glowing evangelism, a drive, a persistence, a patience, and a longing in our evangelistic work. There is needed a concerted attempt to arouse the entire membership of the Church to press forward to the stupendous task of giving the Gospel to the millions in China.

There has, however, been encouraging growth in evangelistic effort. With regard to the second "Special Week of Evangelism" in 1918 reports already received show that not only have churches in every province taken part in observing this week but in several provinces almost all the churches did so. It is suggested that in the future each church make a list of individuals to be won, and assign to individual church-members those persons for whom each one can and should be responsible. There is urgently needed better preparation for the instruction of new converts. These methods should be just as up-to-date as those used in the teaching of science or other branches of education. More attention needs to be given to the practical methods of applying Christianity to daily life problems. Emphasis was laid on the fact that there should be located in the great cities in China men adapted especially to evangelistic work. There should be wider co-operation in the promotion of more and better teaching of the Bible, and larger use should be made of the home as a factor in the evangelizing movement. It was also recommended that vice-chairmen of the Forward Evangelistic Movement Committee be appointed in different parts of China, who should help in organizing Christian forces for a nation-wide Forward Evangelistic Movement.

3. THE CHINESE CHURCH.

The interest in the report on this subject centered around the relation of certain Chinese customs, religious and social, to Christianity; as, for instance, the commemoration of ancestors, marriage and burial customs, polygamy, and concubinage.

Altogether 923 letters were sent out to Chinese leaders of the Christian Church, in connection with these topics, with a view to finding out primarily the personal views of those to whom the letter was sent, in order to summarize the general trend of thought of Chinese Christians as it bears on these important subjects. The replies received—264—were thus summarized: other replies were received too late to be included.

With regard to ancestral tablets, 184 favored their destruction; 66 favored their preservation with certain modifications.

With regard to the commemoration of ancestors, 180 favored the erection of headstones, repairing of graves, establishment of memorials and the fixing of memorial days; 54, however, would limit these matters to the erection of headstones and the repairing of graves. 205 replies favored the keeping of family records and ancestral biographical sketches, and various suggestions were made with regard to the carrying out of these suggestions. 137 who replied were in favor of having no ceremonies at funerals except the natural and reverent expressions of grief: 61, however, favored lifting the hat and standing before the corpse, and 63 favored standing and bowing before the corpse: but only 3 favored bowing and prostrating themselves before the corpse. Apparently the majority of Chinese Christian leaders are of the opinion that the important point of emphasis in connection with burials should be a setting forth of the example of the deceased in a memorial service, words of comfort for the bereaved, and the making plain of the teaching of the Bible on the meaning of life and death and on the hope of resurrection. Such customs as are not contrary to the Scriptures should therefore be retained.

With regard to the marriage of Christians and non-Christians, 103 were opposed thereto, while 64 were in favor thereof. The great majority of the replies expressed the opinion that there should be a minimum age limit for marriage. There seemed to be agreement that marriage should not take place before the age of 20 but difference of opinion as to the exact age beyond that. Altogether 207 favored a definite age limit. There was also more or less agreement that the following are the most important points with regard to marriage: the will of the parents, the consent of the bride and groom, the marriage certificate, witnesses to the marriage, and the marriage vows. 203 were in favor of abandoning the practice of the rearing of prospective brides in the family of the groom.

With regard to divorce, Christian opinion does not seem to be so clear: the same thing is true with regard to polygamy and concubinage. 99 were opposed to baptizing applicants who had concubines; 82 favored the reception of such, without a limitation, apparently, while 78 thought they should be baptized, with certain limitations. The majority would therefore seem to be in favor of accepting them, with certain limitations.

With regard to wives whose husbands have concubines, 216 were in favor of receiving them into the Church. It was suggested, however, that if the concubine had been taken on at the suggestion of the wife, this particular wife should not receive baptism. 159 furthermore approved of accepting concubines for baptism, though some would not do this if the applicant had herself chosen to become a concubine. In a case where, according to custom, one man is married to two wives, thus representing two branches of the family, 153 favored the reception of such wives. The majority, however, were in favor of expelling from the Church either a man who took more than one wife or a woman who became a second wife or a concubine.

It was hoped that during the next year the Committee might find out what practices the Christians might adopt with regard to the commemoration of ancestors and forms of marriage and burial services.

4. RELIGIOUS EDUCATION.

Much work has been done by the Committee on Theological Education on the question of theological and philosophical terms. There is also a growing interest in the subject of special training for social work in theological schools, of which, according to last year's report, there are 64 (theological and Bible training schools); 48 for men and 16 for women: the report on schools for women, however, is not yet complete.

The Student Volunteer Movement is making a special campaign among the leaders of the student body in the colleges. Only in exceptional cases is the leadership of the Church able to win and hold such men for the kingdom of God. The problem of the use and preparation of better trained Chinese leaders is a pressing one. To meet this, progress in the establishing of advanced courses in theological training is noted. Wuchang, Peking, Nanking, and Shanghai have taken steps along this line. There is also a tendency to raise the standard

of entrance requirements in theological schools. For men not so well prepared educationally, however, a Sub-committee of the Special Committee on Theological Education felt that there should be a Course along the lines of a Bible Institute, which would attempt to replace and make up the lack of such training. This Course should extend over possibly five or six years. Work is being done on the preparation of such a Course.

The report of the Committee on Religious Education indicates a lively interest in its general problems. In East, Central, and West China particular attention is being given to the needs of Chinese adolescents with regard to religious instruction. Some of the investigations being carried on will later, it is hoped, result in special text-books. This Committee and the Committee on Christian Literature call attention to the need of something being done to promote a greater degree of co-operation among the advocates of the various systems of Simplified Chinese. A Committee, which has already started work, was appointed to take this matter up. It was felt that the need of educating the Christians, at least in the use of the Bible, is one of the primary problems. Special attention was called to the need for Christian educational institutions making Religious Education their prime responsibility. It was felt that educational work should not only be made more strongly religious but that religious work should be made more strongly educational; hence it is hoped that in the near future a constructive program of Religious Education for the Chinese Church may be prepared, that will not only provide effectively for the present needs of the Church, school, and community, but ultimately be able to parallel secular education with an adequate system of religious education.

5. CHRISTIAN LITERATURE.

The outstanding fact with regard to the problem of producing Christian literature was the completion of the "Index to Current Christian Literature," which is now being published in both English and Chinese. As a result of the investigation of this Committee, 180 specific books were suggested for translation. There is a wide consensus of opinion in favor of greatly increasing the number of books which will make the Bible better understood by the people. There seems to be also a special need for literature dealing with the history, organization, and present-day problems of the Christian Church in China.

Suggestions were made looking to the establishment of scholarship funds and courses in educational institutions which would develop Chinese men and women who possess natural literary gifts for special work along literary lines.

6. THE TRAINING OF MISSIONARIES.

The presence of Dr. Frank K. Sanders, Director of the Board of Missionary Training of North America, gave to the consideration of this subject special interest. In his speech before the C. C. C., Dr. Sanders, in speaking of the need for studying the young missionary, said, "Here in China he is securing adequate preparation, but in other countries there is no organization that is going into this subject with the same thoroughness." The report stated that the average annual gain in the number of missionaries in China during the past fifteen years has been 233, after making allowance for deaths and for those who leave the field. It would appear that the actual number of new missionaries now annually coming to China is over 500. There is a decided tendency on the part of an increasing number of these missionaries to look for special preparation in China, and there are now about 200 missionaries in training schools and language study groups in addition to those in the C. I. M. schools.

The report advocated that the first five years of a missionary's life in China should be considered as a continuance, under supervision, of the total period of special preparation in study and practical work. To meet the needs of these missionaries coming to China the China Continuation Committee recommends that courses on the study of the Chinese Language, Chinese Religions, Apologetics, Chinese History, Literature, and Institutions, and sociological, educational, and evangelistic conditions and problems in China, should be taught in the training schools on the field.

It was furthermore recommended that it is urgent that there be established at the earliest date possible a Chair of Chinese Religions and a Chair of Chinese History and Sociology in connection with existing training schools.

Special attention was called to the increasing interest in and need for missionaries taking educational preparation while on furlough.

The Continuation Committee further expressed its opinion that in all forms of missionary work it is of primary importance

that candidates should, in addition to professional and special preparation at home, possess a strong experience of the power of Christ in their own lives, that they should be men and women of prayer, animated by a deep desire, by personal influence and effort, to lead men to faith in the Saviour, having had some personal experience in personal evangelism.

7. SURVEY AND OCCUPATION.

Conferences have taken place at the home base with regard to the work and aims of the Committee on Survey and Occupation. This Committee has done considerable work in preparing charts and statistics setting forth the Christian occupation of China, which has proceeded farther in Fukien province than in any other place. There has been a noticeable improvement in the completeness and accuracy of general statistical information furnished by the Missions.

Several of the home Boards have had members in China studying the work of their Mission, and a large number of others are planning to do the same thing during the next few years. Much thought is being given by a number of the Missions to the study of their fields with a view to discover what changes if any should be made in their policies and methods.

In order to carry out more efficiently the work of this Committee, it was voted to appoint the Rev. M. T. Stauffer as Secretary thereof, for full-time service, and the salary of the Secretary was included in the budget for the forthcoming year.

It was reported also that the Executive Committee of the China Medical Missionary Association has a Sub-committee on Survey which is working with a view to discover what should be the lines of development in this branch of work.

In educational work, also, it was announced that funds are available for the coming of a Commission of educators from Europe and America, called for at the Annual Meetings of the China Continuation Committee in 1915 and 1916. Arrangements are now being made for the survey to be conducted by this special Educational Commission, and invitations are being sent in with a view to receiving the help that such a Commission can give to Christian education in China.

In connection with the question of survey, a Special Committee on Union Institutions presented a very suggestive report on the administration of union institutions, which should be read in its entirety by those interested in educational administration.

8. PENSIONS.

A long report was presented by the Sub-committee on Mission and Church Finance which, among other things, drew attention to the methods in vogue in quite a number of societies for the pensioning or relief of retired or needy Chinese ministers. There is great variety in the way these funds are secured and disbursed. The Basel Missionary Society, for instance, has had a fund for this purpose for over twenty-five years, which was actually capitalized at Mex. \$10,000. This capital has been frequently increased by wise investments, and has sometimes drawn interest at 15 or 20%.

Attention was drawn also to the need of uniformity in the keeping of mission accounts, and the wisdom of the regular auditing of such accounts.

9. IMPORTANT NEW COMMITTEES.

During the year a Special Committee on Work for Moslems was appointed. This was the result of the visit of Dr. Zwemer. The aim of the committee is to organize and promote work among Moslems. Special literature is already in course of preparation. Contributions received at the Summer Conferences in 1917 are being used for this purpose.

Another committee was that on the Simplified Writing of Chinese. The need to reduce the illiteracy of church-members is a pressing one. The Chinese themselves are particularly interested in the work of such a committee and indeed have already enthusiastically taken hold of its problems. The work of this committee will be followed with special interest.

Another significant committee is that of the China Christian Literature Committee. This committee is to take up the question of producing Christian literature of the right kind and on an adequate scale, and will of course work in connection with existing literature and tract societies and with the China Christian Publishers' Association, whose particular field will be the distribution of the literature produced. The organization of this particular interest should result in a much more effective attack on the problems involved. It is interesting to note that the China Christian Publishers' Association has started a *China Bookman*, which will deal with the new literature produced. For the first year the *China Bookman* is to be sent to all missionaries free of cost.

The Appeal of Christianity to the Chinese Mind

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(Continued from the May Number.)

III. THE CHRISTIAN APPEAL.

HAVING roughly completed our second analysis, let us proceed to show what the appeals are which Christianity can make to the Chinese mind. It goes without saying that in order to emancipate the Chinese mind from dogmatism, conservatism, utilitarianism, formalism, mere intellectualism, atheism, and animism, those on whom this work of emancipation falls and those who call themselves Christians must be open-minded, progressive, idealistic, full of vital interest in their own personal and social religion and full of a living faith in their personal God and Saviour Jesus Christ. It is only when Christianity takes a strong stand on the authority of nothing but reason and faith not contradictory to reason that its appeals can be made to the Chinese. The blind cannot lead the blind lest both fall by the way. But when Christians know that their faith is broad enough to take in all the truths of all philosophies and religions, then, and only then, can Christianity be attractive to those not yet of the faith. Again, it is only when missionaries understand the mental constitution of the Chinese and thereby get vital points of contact, that they can make powerful appeals to them. They must learn a vast deal of Chinese customs, traditions, the reasons for the existing evils, and their philosophical source ; they must know what Christianity can do to remedy them ; and most important of all they must be willing to let their prejudices and historical antecedents decrease a little, allowing Christianity to adapt itself to the genius and temperament of the Chinese people, also providing the natives with adequate education for the propagation of the Gospel. In fine, to make Christianity appeal strongly and successfully to the Chinese mind, the best men and women, the best educated and most devout souls must exert themselves to the utmost.

Though Christianity is primarily a life, not a philosophy, it nevertheless constitutes a tremendously powerful philosophical appeal. Its theism is the noonday sun in whose brilliancy the star of Chinese cosmic animism, though of considerable magnitude, must lose its significance and manifest its smallness. In

Christianity God and the logos are one, God being the substance of the logos and the logos being the expression of God. Between them is no causal relation as is existent between the Absolute in Chinese philosophy and the fundamental reason as comprehended in man. God is the logos in itself, while the logos is God in action, and as God, being personal, is ceaselessly active and creative, He is the everlasting and eternal reason. "In the beginning was the Word, the Word was with God, and the Word was God." Thus Christianity is a personalism in which the Absolute is a person that comes into relations with his creatures according to his own will and without restriction. It is consequently superior to the naturalistic conceptions of Chinese thought. Furthermore, Christianity, in that it is a personalism, is also a voluntarism, which being thoroughly active and dynamic, is superior to China's mere intellectualism. It gives man one true God who is both the Creator of the Universe and the Father of man. At the same time it gives the conception of a triune God. In the conception of God as one the unity of the universe finds an adequate explanation, while in the idea of God as three in one, the diversity of the creation finds a correct interpretation. The unity and trinity of God give consistency to all the attributes of the Deity, both metaphysical and ethical, and at the same time provides for the reconciliation between man and God as well as for the social conception of divine perfection. In the light of this philosophy, Christianity can make a strong appeal to the Chinese mind, by liberating it at once from the dogmas of Chinese philosophy and giving it an adequate conception of the world of persons and things. For it is only in the Person of God that the center of a cosmic and a personal world is found.

But Christianity makes not merely a theoretical appeal, it is also able to make a practical appeal, equally strong and adequate. The theoretical appeal meets the dogmatic turn of the Chinese mind with a logical system of thought, while the practical appeal shows the Chinese mind that Christianity, instead of being a theory, a philosophy, or a theology, is primarily and fundamentally a consciousness, a present experience, a living reality, and a vital possession. It has been objected to Christianity that it is not a practical religion for this modern world of conflict for domination and struggle for existence. It has been pointed out that the doctrine of non-resistance has no consistent place in a generation whose

fundamental principles are justice and progress, and that the individualistic character of Christianity does not meet the requirements of this world of co-operation and social integration. Nietzsche went to the length of calling the ethics of non-resistance "slave morality" and put great emphasis upon the domination of the "superman" over this decadent human race. It goes without saying that these criticisms of Christianity only display a misunderstanding of the real nature of Christ's teaching. "Resist not evil" must not be taken out of its context, but must be interpreted in the light of the personality, power, and purpose of the Saviour Jesus Christ. In this light, non-resistance means super-resistance, the conquering of evil with good, of hatred with love. As to the individualism of Christianity, the misunderstanding in the West is due to overemphasis on the individualistic side of this religion, and to the neglect, till quite recent times, of the lofty social ideal and task of Jesus and his followers. All doubts should be dispelled when the character of the Kingdom of God, or the ideal social order of Christianity is ascertained. This Kingdom is to be realized "on earth as it is in heaven." And the eternal life, which is life in this Kingdom, is a present possession, growing and extending in the everlasting now. So practical is Christianity that wherever it goes it lifts up the fallen, rescues the dying, builds new homes, sanctifies human relationships, strengthens the nations, and attempts to establish a universal society of love, so that there may be "peace on earth and good will toward man." The imperfection of the so-called Christian nations of the West does not mean, as it has been thought to mean, that Christianity has failed, but it simply reveals the fact that the nations have not yet fully understood and actualized Christianity and that vast possibilities of Christianity have not yet been unfolded. In the future, if there is anything powerful enough to prevent further bloody conflicts between peoples and to create good will among them, it will be Christianity. The Christ-life when lived, will elevate the individual, brighten the home, regenerate society, and make possible international living. If this is not practical, what else is? Now the Chinese are intensely interested in what is practical and utilitarian, and if it can be shown that Christianity is as practical as life in all its complicated relations, and is able to meet all human needs and satisfy all human desires, it will without any doubt gain a strong hold in the Chinese heart and mind.

Another appeal that Christianity can make to the Chinese mind is closely connected with the practical appeal: that is, that Christianity is a potent social force. It is the leaven in three measures of meal, and the mustard seed planted in good soil. What China is in urgent need of now is a new social life, and a clear social conscience. And if Christianity can meet this demand with a power for complete social regeneration, it will get the Chinese interested in it and will thoroughly convert them. The Chinese are now vaguely aware of the mysterious power of the church and are consequently turning to this religion for light. Can Christianity change the selfish purposes of China's leaders into patriotism and heroic self-sacrifice? Can Christianity bring about a new social integration? Again, there are the Chinese home, the Chinese woman, and the Chinese child; there are the sick and the poor; can Christianity furnish them with a power, as well as a gospel, that will give life to all? Christianity is hereby tested and the test is severe indeed; but if Christianity is really what it claims to be and if it is conscious of this power, it can and ought to make this social appeal to the Chinese people with confidence.

However, China needs not only social regeneration, but in many important respects she must have a social revolution. It has been said that the political revolution which overthrew the Manchu government and established the new Republic of China was commenced when Robert Morrison landed on Chinese soil in 1807. A hundred years of persistent preaching and education prepared China for and effected this mighty political change. In like manner we may believe that Christianity has power enough to achieve a social revolution in China. The beginning has already been made. But as Chinese society has its superstructure built upon tradition, old religious beliefs and sanctions, obsolete conceptions and manners, cemented together by the concrete of conservatism, it will not yield its citadel to Jesus Christ without a hard fight. Polygamy and concubinage, female slavery and a large number of customs must be wiped out of existence. Tribal solidarity must be changed completely, though gradually, into a real national consciousness through the disintegration of the clan and the corresponding organization of a new type of home. At the same time ancestor worship must give place to worship of the one true God and group responsibility must yield its position to individual obligation and initiative. The all pervading spirit of conservatism must

decrease to give room to the growing critical spirit of science and the righteous passion for truth. These old things have had their day and must now cease to be. And in the transition from the old society to the new, Christianity, fulfilling all the good in the old civilization and supplying the new elements that are needed, must come in to guide the Chinese people with new ideals, with a righteous power, and with a foresight and an insight that it alone can furnish. Such therefore is the social appeal of Christianity to the Chinese mind.

However, the Chinese mind has a further question to ask, namely: Is Christianity an ethical system superior to Chinese ethics? In other words, Christianity must make its ethical appeal if it is to succeed in winning China over to Christ. Now, in the realm of ethics, appreciation centers in the notions of the ideal man and the worth of a person. The "sage," in Chinese ethics, is rather a philosophical norm than an incarnated truth, though tremendous importance is attributed to example; for even Confucius did not claim for himself moral perfection or the gift of intuition so characteristic of the sage. The *virtuous man*, often wrongly *translated* "the superior man," is one striving to attain the highest moral excellence, and in his striving he starts with the investigation of phenomena and ends—if he ever could end—in co-operating with heaven and earth in their work of creating and nourishing life. He is therefore a part of a cosmic order and has value only in terms of his function in it. His greatness does not consist in his being a person, but in his station in society, in which a man's worth is estimated in proportion to the importance of the position he fills. Accordingly society is conceived of as a static equilibrium, where each man has a definite and formal function and each woman, fulfilling a less significant mission, has a relatively inferior place until she becomes a mother or grandmother. The principle of reciprocity, stated in the negative form of the Golden Rule, embodies the social idea of justice. "When government is conducted in accordance with virtue, the system may be compared to the north polar star which keeps its place and all the stars turn towards it." Not even Plato's lofty ideal could surpass this system of ethics in grandeur, symmetry, and consistency. There is no ethical dualism in it; whatever is moral in the family is to be extended to the state and whatever is right in the state is to be applied in the universal moral empire.

Inasmuch as Chinese ethics reaches such a height and profundity Christianity must show something far superior to it in order that its ethical appeal may be successfully made. Here also Christianity triumphs. It is to Chinese ethics as personalism is to cosmism, as voluntarism to intellectualism. According to Jesus, man being a child of God is of intrinsic worth. He is valued in spite of his social rank and station. Both man and woman, being persons, are God's children, for in Christ there is neither male nor female. Marriage and home-life are sanctified while monogamy is the only form of wedlock recognized as divinely instituted. Divorce is allowed on the ground of fornication or the severance of the intimate psychical relation between husband and wife. All men and women, as well as all children, have rights in proportion to their obligations. All social relationships are based on the universal moral law, "Thou shalt love God and man." The fatherhood of God carries with it a complete conception of human brotherhood, and so ethical provision is made for a world society, the Kingdom of God. In God, man finds his moral standard. "Be ye perfect, even as your Father in Heaven is perfect." This standard is not merely philosophical, but is incarnated in the person of Jesus—"I am the way, and the truth and the life," so "come unto me," "follow me," "learn of me," and "abide in me." To this standard, this example, Jesus added the dynamic power for its realization. "Love ye one another, even as I have loved you," and "love is the fulfilling of the law." Thus Christianity provides for the three necessary elements for a complete ethical life, namely an ideal, a norm, and a power. It may be said with strict justice that Christianity meets all the requirements of Chinese ethics, and provides, beyond these, a world-ground upon which all moral living and thinking must be based, a realized ideal and an ever-present and ever-active power.

This ethical appeal of Christianity, stated in different terms, may be called the humanistic appeal. It acknowledges the underlying unities of mankind in the constitution of the human mind, in the community of human interests, and in the universality of human needs. While it is by no means blind to the relations between chop-sticks and knives and forks, between bound feet and tightened waists, between agricultural and industrial civilizations, between static and dynamic philosophies, it penetrates beyond them and sees the unity of man

in his need of food and shelter, in his love for beauty and truth, in his aspirations and achievements, and in his capacity for faith, heroism, sacrifice, and love. Christianity knows that man, whoever he is and wherever he is, needs Christ. Now some people need immersion. Others depend on apostolic succession. Some people stress the sovereignty of God until human freedom is crowded out of the scheme of salvation. Others put so much emphasis on human freedom as to minimize the work of the Holy Spirit. Some people want to return to the New Testament for polity, faith, and salvation. Others want to adjust government and life to present conditions. Some people learn religion through aesthetics. Others disregard forms and consider them no better than impediments to pure faith and devotion. Some people wait day and night for the coming of the Lord. Others work day and night because they are sure the Lord has already come. Some people fear hell and love heaven. Others, depending on Christ as their Lord, care nothing about the lake of fire or the streets of gold. Some people have no scruples as to open communion with Christians of other denominations. Others consider it sacrilegious to go to the table of the Lord with those of another sect. Some people desire to have children baptized. Others hold that the baptism of infants is neither scriptural nor rational. Some people believe in the necessity of speaking with tongues. Others think they have grown out of that stage of mere ecstasy into something far higher and nobler. Some people insist on washing the feet of their brethren and greeting them with a holy kiss. Others prefer realities to symbols. Thus there are differences and denominations. But none of them will be saved on the strength of these things. Christian particularism has been erected on these rather unsubstantial foundations. None of them, let it be repeated, can be saved except as they become not merely Baptists, Presbyterians, Methodists, Episcopalian, etc., but men and women that are like Christ their Lord, and that love and serve all men in the spirit of the Master. The question comes again: Why are we here? If we are here in the presence of social evils, and human needs, to create a new life, shall we not present to the Chinese our "Jesus and him crucified"? If we are here to establish the Kingdom of God, shall we not reveal God to the Chinese through our lives of unselfishness, love, and service? If we are here to found a brotherhood of man, shall we not emphasize the unity of our

faith instead of its diversity and unintelligible confusion. We are here to help the Chinese understand world tendencies and movements. Ideas of world reconstruction must be planted in the minds of the Chinese, and they must be urged to relate themselves to the world and to adjust themselves to conditions and situations that as yet they but vaguely comprehend. Perhaps we are as yet only pioneers of the Kingdom of God in China. We are pioneers indeed if we interpret anew the universalism of Christianity and co-operate to bring China to a new consciousness, not only of herself and her own situation, but of the international mind. Commerce, diplomacy, politics, law, education, science, will all contribute largely to the accomplishment of this end, but all these will not succeed without Christianity.

But the most vital appeal Christianity can make to China, indeed to the whole world, is found in its religion. Ethics lays emphasis on human freedom as the ground of obligation and right, while religion lays emphasis on human dependence on God as the basis of self-surrender. Ethics and religion, self-realization and self-surrender, are to life as concavity and convexity are necessary and inherent in a curve. On religion ethics is founded, and in ethics is religion expressed, and consequently no moral life is furnished with a strong and logical foundation without a faith in God, the source of our moral standard and the motive of our moral living. In human history we find that frequently one is emphasized to the negligence of the other. The Mohammedans and the Brahmans, for instance, have too much religion and too little ethics. And on the other hand we have seen that the Chinese people are ethically inclined, but religiously rather indifferent. The divorce of ethics from religion, and vice versa, as human history shows, have frequently, if not invariably, led to ethical formalism instead of a vital moral life, or religious legalism instead of a God-consciousness. For this reason, if Christianity is to make an ethical appeal, it must in the same breath present itself as the highest type of religious life.

Doubtless all of us are conscious of the superiority of Christianity to other religions. But probably the essential constituent of this superiority does not loom so large in our consciousness. The greatest fact of our religion is the fact of Incarnation upon which the doctrines of God, man, sin, atonement, and immortality are based. It is the Christian north

polar star around which gather stars of no mean brilliancy and magnitude. In the light of this fact, the Word become flesh, we discern clearly the reason of the Fatherhood of God, the sonship of man, the reconciliation of man to God and the fellowship of the human with the Divine. Provision is made in the Incarnation for a common ground on which God and man can meet, as in it is expressed an identity of nature between God and man, who are the same in constitution, but different in perfection. In consequence of this Christ represents not only the harmony between the human and the Divine, but also man's reconciliation to his fellow creatures and to the whole creation, as well as to the source of all being. Christ abolishes the mediation of priesthood ; Christ vitalizes man's relationship to God by bringing God down to earth and by lifting man up to heaven ; and Christ makes provision for an ever extending life, having liberated the human mind from the bondage of mere forms, traditions, sanctions, and authorities. In fine, the fact of the Incarnation, that is the Person of Christ, represents a world system of thought wherein all things and persons are recognized, reconciled, and rectified. Christianity therefore, is a religion of life, of activity, of power, of love, of progress, of humanity, of hope, and of heroic self-sacrifice, that can save men and nations from iniquities and transgressions, and can bring them into social and international achievements. Is not this a powerful religious appeal ?

IV. CONCLUSION.

As the Chinese mind is dogmatic, Christianity makes a rational or philosophical appeal which at once emancipates it from dogmatism and leads it on to larger worlds of thought. As the Chinese mind is utilitarian, Christianity makes the practical appeal which ennobles China's pragmatism and elevates her into the task of practically working out the loftiest of personal and social ideals. As the Chinese mind is conservative and formalistic, Christianity makes the social appeal, showing that by social progress, and by a vital social consciousness, rather than by a petrification of social institutions, it can effect a thoroughgoing social regeneration, or a gradual social revolution which will place China among the great powers of the world. As the Chinese mind is ethically conditioned in its thinking, Christianity makes the ethical appeal and presents a moral system and life which will at once fulfill the require-

ments of Chinese ethics and provide a perfect ideal, a realized norm, and an adequate power for moral living. As the Chinese mind is particularistic, Christianity makes the humanistic appeal, and lays emphasis on the unity of mankind in constitution, in needs, in interests, in hopes and fears, in aspirations and in destiny. And finally, as the Chinese mind misapprehends the nature of religion, Christianity makes its most vital appeal, the religious appeal, which is not only rational but also complete in that it furnishes the ground, in its fact of Incarnation, for the fellowship between the finite and the infinite, between God and mankind. In these appeals we see numerous points of contact between Christian thought and life and Chinese thought and life. But Christianity is not to be forced into any Procrustean bed and its primary task is not conformity to the existing orders, but the creation of a new God-consciousness through the appeals of new ideals and examples. Its task is therefore twofold. In the first place, Christianity, being full of explosive materials, does the destructive work of emancipation. He who came to fulfill, came also to cast fire on the earth. In the second place Christianity inclusive of all good, beauty, and truth, is to complete the human life to meet all human needs, and to satisfy human desires. But whether Christianity does the negative or the positive, the destructive or the constructive work, it must act through missionaries and native Christians of good character and consistent moral life. All the appeals must be accompanied by the appeal of real, visible moral power and spiritual personality. None of them will be of avail without their actual incarnation in concrete examples. As Christ is the appeal of Christianity to all the world, so is he the central appeal to China, and as Christ appeals through his loyal disciples to all men, so he uses us in his appeal to the Chinese mind. Reveal to the Chinese mind the miracle of a holy character and the battle is won.

The Missionary Factor in the Diplomatic Problem of China

PAUL HUTCHINSON

UNDER the stimulus of the Great War the West is awakening to the importance of the future of the Pacific Basin and the pivotal position which China holds in developing that future.

As long ago as 1911 the present American minister to Peking, Dr. Paul S. Reinsch, wrote: "There have been great crises in past history, but none comparable to the drama which is now being enacted in the Far East, upon the outcome of which depends the welfare not only of a country or a section of the race but of all mankind."

In 1916 Bishop Bashford declared: "The Pacific Basin will be the one great theatre of human events for all the centuries to come. Civilization has advanced westward from the Nile, the Tigris, and the Euphrates to the Mediterranean, thence to the Atlantic, and it is now advancing to the Pacific. . . . Lavelaye, the noted French writer, says, 'A hundred years hence, leaving China out of the question, there will be two colossal powers in the world, beside which Germany, France, and Italy will be pygmies: the United States and Russia.' It is no wiser to speculate upon the great Powers around the Pacific Basin a hundred years hence and leave China out of the reckoning than to write a treatise on oceans and leave the Pacific Ocean out of the account. If the Chinese and the Americans preserve their moral soundness, we venture the prophecy that in the twenty-first century the two peoples which will loom largest on the globe will be the Chinese and the Americans—or, perhaps better, the Chinese and the Anglo-Saxons."

Approaching the situation from a different standpoint, Mr. Walter Lippmann, the most brilliant writer on international affairs in America, in the same year said: "The trouble being prepared by the weakness of China will trouble the world. It will haunt its peace. And no clairvoyance is needed to prophesy that if China is unable to stand on its feet and assume control of its own affairs, innocent people the world over will pay taxes for armaments, and those who are boys today will perish on distant battlefields."

At a recent gathering in Shanghai, Dr. J. A. Macdonald, editor of the Toronto *Globe* and acknowledged leader of Canadian journalism, is reported to have declared: "The world cannot be made safe for democracy until China is made safe for its own peaceful peoples, and for all law-abiding strangers. China alone is big enough, resourceful enough, potential enough to be either a blessing or a cursing to all the world. A strong China, sound in its political morality, and wisely led in its national purposes, means security in the Orient and safety for the world. But a weak China, disturbed in its political life, disorganised and divided means death for itself and hell for the democracies of the world."

Such prophecies, not uttered recklessly, are inspired by a sense of the tremendous diplomatic problem which China offers the world at the present hour. Essentially, to be sure, the problem that China presents to diplomacy is the problem presented by any backward nation, multiplied and intensified by the fact that China contains about one-fourth of the world's population. Mr. Lippmann has defined the conditions which make a territory a diplomatic danger-spot as the combination of natural resources, cheap labor, markets, defenselessness, corrupt and inefficient government. It is doubtful whether there has ever been in the world's history a country in which this combination was to be found in the degree in which it may be found now in China.

In this hour when millions are ready to die for the sake of a safe world it is surely a first concern to do away with such a source of future trouble. All forward-looking nations are under moral obligation to see that the sacrifices now being made in France, in Mesopotamia, and in Africa are not rendered futile by a failure of the diplomacy of democracy in China. There are several distinct classes of foreigners now resident in this country, all of whom may rightfully be expected by the nations of the West to make their contribution to the solution of this problem.

There are, of course, the diplomats themselves, under which head may be included the consular officials, those employed in the customs and salt revenue, the post office and telegraph system. But besides these there are construction men, engaged in building railways, deepening canals and controlling rivers. There are the traders, bringing the merchandise and machinery of the West to the markets of the East. There

are the teachers in government schools, training the next generation of the citizens of the republic. There are the newspaper correspondents, carrying the responsibility of making the life of China and the Orient known to the Occident. There are the military and naval forces, representing the watchful eyes now bent on this land. And there are the missionaries,—evangelists, teachers, doctors. All these groups must help in the solution of the problem. But here we are concerned only with the responsibility of those last mentioned.

Stated in its simplest terms the diplomatic problem in China is two-fold. It is necessary, on the one hand, to secure China from external aggression, and on the other to secure her from internal exploitation by the development of her resources both human and material. When these two things have been accomplished China will have ceased to be a danger to the peace of the world. To accomplish these two things is the most difficult and most necessary undertaking now confronting the world.

With the attempt to secure China from external aggression the missionary has little direct contact. Except as he commands a hearing in government circles at home or can influence the formation of public opinion, it is very difficult for him to touch the question effectively.

But when you consider the other, and more difficult, side of the problem the vital necessity of the work of the missionary is at once apparent. The construction man can build his railways, the trader can introduce his new appliances, the diplomat can set up modern administrative machinery, the soldier and sailor can intervene when necessary to insure order, but if the work of the missionary among the common people is not done the day will never come when China is able to stand on her own feet and conduct her affairs without danger to the rest of mankind.

From this standpoint consider the work of the medical missionary. It is an axiom of political science that you cannot rear a strong nation on a foundation of weak individuals. Rome tried to keep a well-founded state going by the use of foreign troops, letting her own people rot in idleness, and the coming of the Hun was the answer. For years the same charge has been made against England. German papers at the outbreak of the war delighted to declare that England would fight to the last Frenchman. And within England there were some who

feared that a disproportionate share of the burden would be put on the more virile colonies. But the response that has come from the British Isles to the demand for men has fully disproved these canards, and demonstrated the right of England to remain in the forefront of the nations of the West.

China has yet to solve this fundamental hygienic problem. Despite the apparent strength of her coolies it is known that they quickly succumb to disease. The ravages of tuberculosis carry off each year hundreds of thousands from every class of society. The death rate among infants is said to be highest in the world, some doctors declaring that eight babies out of every ten die during the first year. The living conditions of the masses of the people beggar description and insure the appearance of the plagues and epidemics which annually sweep away thousands who should be among the productive units of population.

It scarcely needs to be argued that the missionary is making the greatest contribution to the solution of the vital aspect of the problem. Whatever the sporadic attempts that have been made or may be made in other quarters, the fact remains that the Chinese themselves recognize the missionary doctor as the one man (often the man is a woman) who is on the job year in and year out to bring about a day when the chances for life and the pursuit of happiness, from a physical standpoint, shall equal those offered the citizens of other lands.

And the missionary doctor has need for his unceasing effort. These words, for example, are being written in a city that has felt the foreign influence as much as any other in China, with the exception of those ports which can hardly be called Chinese. The most devastating plague known to man is present here. As far as can be judged, at the time of writing this plague has been here, to the knowledge of the Chinese, for more than two weeks. Yet the foreigners discovered it, by accident, only four days ago, and the missionary doctors who immediately threw themselves into the work of fighting it have been thwarted at every turn. Even with a progressive governor and police commissioner in the city, the under officials directly responsible would rather let the scourge blast its way through the population than allow the missionary doctor to take the drastic steps by which these reserves of human resources may be conserved. The missionary is the only man on the spot to make the fight for the future.

Other minds are perceiving this basic need of China. There has been no more appealing philanthropic conception in a long time than that of the China Medical Board. Not all will agree as to the wisdom with which that Board is going about its work, but the conception behind its efforts is surely one of the noblest in history. It, too, is doing a work which lies at the basis of the diplomatic problem. But it will be noticed that the China Medical Board is already relying largely on the experience of men who have come to China as medical missionaries. And this reliance will increase rather than diminish during the next two decades.

When you turn to the work of the missionary engaged in education you find a diplomatic significance as great if not greater. If it is impossible to rear a strong nation of any kind on a collection of weak individuals, it is also impossible to rear a strong democracy on a collection of illiterates. And the percentage of illiteracy in China is probably above ninety.

It is no mere coincidence that the schoolhouse has followed the flag in America. Those who would build a staunch democracy long ago discovered that the schoolhouse must follow, and in some cases keep a little ahead. The republics of South America do not differ greatly in age or in fundamental law from the United States and Canada. Why do they differ so greatly in stability? Largely because of the difference in popular education. Why has President Carranza made popular education the first plank in his platform in Mexico? Because he has been studying the fate of democracies. And his policy is already bearing fruit. But the question needs no arguing. No special diplomatic education is needed to see that, no matter what else may be done, as long as there remain untold millions in the heart of Asia who are totally out of touch with the life and progress of the rest of mankind, the future of the world is not safe.

The building up of a system of popular education which will be effective in a land of four hundred million people living under economic stress such as is known in the Orient is no easy task. To be sure, government teachers have from time to time outlined paper programs which were as sure to solve the problem as paper programs always are. But anyone who has lived in China since 1911 and seen the way in which funds intended for education have been diverted to other causes knows how little has been accomplished.

In the meantime the missionary, although hampered by lack of funds, has come establishing schools of every grade and for both sexes. He is to-day making indisputably the greatest contribution to the solution of this problem. He not only provides the models, but he provides the largest part of the working force. China is the only mission field in the Orient where this is the case. It will not be so forever in China. But at present there is little hope for a change. And as long as the condition continues the missionary can go on conducting his primary schools, his middle schools, his colleges, his professional schools, knowing that he is doing a work upon which the safety of the rest of the world is dependent.

When you turn to the work of the missionary evangelist you are dealing with a man who furnishes the butt for much conversation in the smoking-rooms of the steamships and the hotel lounges of the ports. Can his work be vindicated as an integral contribution to the solution of the most vital diplomatic problem in the world? Diplomacy has a way of wearing gold lace, and this man appears on the stage in a suit of Montgomery Ward hand-me-downs. Nevertheless, consider.

What is the evangelist trying to do? He is trying to set up new standards of morality and spiritual experience among the Chinese. He is the apostle of a dynamic which shall enable the humblest to live up to the truest conceptions ever offered. He proclaims delivery from a spiritual captivity fiendishly contrived to break the spirit and people the world with inexhaustible forces of evil.

Are these things needed for a permanent solution of the diplomatic problems of China? The man who knows the life of the people of this land most intimately is the man who will maintain most strongly that they are. What chances for a strong national life are there until the almost universal corruption of the present is done away? And what chances are there of doing away with this corruption until there are new standards of honesty set up in the minds of men? As long as squeeze is an accepted thing in *every* walk of life, what chance is there of inducing the hard-pressed official to forego his share when the opportunity presents itself? It is almost possible to say that the most disastrous failure in the internal life of China to-day is a moral failure and that the only effort now being made to do away with the causes of that failure which holds out hope of success is the effort led by the missionary evangelist.

Moreover, the daily life of the masses is one which makes much progress impossible. Think of a land where the masses believe the air peopled with ghosts and devils and evil forces of more kinds than the Occidental mind can imagine. Conceive of the cumulative effect on the human spirit of three hundred million people living in a daily atmosphere of terror and dull despair. What possible chance is there to build a flourishing, forward-looking democracy on such a foundation? If all the other obstacles which lie in the way of those who would insure the future of China were removed and this one remained it would still be impossible to regard the outcome as assured. Yet the evangelist is practically the only man who is doing a day in and day out job of attacking the sources and presence of this atmosphere of defeat.

Finally, this man, for all his failure to dress for dinner and his lack of entree at the Shanghai Club, lives closer to the Chinese than any other foreigner. A newspaper correspondent, Mr. Tyler Dennett, in an article in *Asia*, gives it as his opinion that "the missionary, more than anyone else, is in intimate association with the native who has the big ideas and who has the vision of a new age for Asia." What is true of the missionary's relation with the Chinese of big ideas is true of his relation with the Chinese of small ideas.

This intimacy is the missionary's opportunity and his responsibility. For it is here that he has his chance to plant in minds never reached by other forces the idea of the disinterestedness of the foreigner and his genuine desire to help China achieve her highest destiny. And this, if ever the country is to be brought from her present internal disorder, needs mightily to be done. The accredited diplomats who meet in Peking or elsewhere at the conclusion of this war to plan means by which the resources of China can be best developed are likely to find their best schemes dependent for success upon the efforts of the missionary-brother to make the foreigner sympathetically understood by the masses of the Chinese.

The finest diplomatic compliment I ever heard paid the missionary was the statement, so frequently heard in the smoking-room of the steamship, that "the Chinese make better servants before the missionary comes." Thank God! For pauper, cringing, illiterate labor is the sure sign of an undeveloped state, and the undeveloped state is a constant menace to the safety of the world. The faster the Chinese rise

out of the "good servant" class (in the smoking-room sense of that term) the faster will the day come when China can hold her rightful place among the nations.

The missionary cannot fix boundary disputes. He cannot set up modern organisms of government. He cannot build railways. All these essays in the attempt to solve the diplomatic problem of China he is content to leave to others. But he can do things that are equally needed in that solution and are perhaps more fundamental. It is high time that this fact was made abundantly clear to the West so that, on the basis of patriotism if no other, the missionary's work may be given a scope and a support such as it has never been afforded.

A Forward Move in Co-operation

C. H. FENN

THE Fifth Meeting of the Federal Council of the Presbyterian Churches in China, which was held at Nanking from April 13th to 18th, brought to accomplishment the aim of many years' negotiation in the organization of a General Assembly of the Presbyterian Church of China, and started another movement which seems likely to result in the early amalgamation of all the Presbyterian and Congregational Churches of the country. The number of bodies holding essentially the Presbyterian faith and polity has been ten: we are now but one, having taken a good long step in the direction of that unity for which our Master prayed, and at the same time opened the door wider than ever in the direction of its still further realization. The bodies thus uniting comprise four American Churches, Presbyterian North, Presbyterian South, German Reformed, and Dutch Reformed; and six British Churches, one English, two Scotch, and one each Irish, Canadian, New Zealand.

Three somewhat serious difficulties were encountered in the negotiations for union, namely, first, China's great distances and imperfect means of transportation; second, numerous and wide differences of dialect, requiring at least a bilingual Assembly; third, considerable difference of opinion among the negotiating bodies as to the extent of the powers which may wisely be conferred upon a National General Assembly of the

Church. To overcome the first difficulty an effort is under way to raise a Permanent Fund, whose interest shall provide for the expenses of Assembly and the travel of all delegates to the meetings which are not likely to be more frequent than triennial. The now rapid spread of the Mandarin dialect and the increasing use of English, will, it is hoped, meet the second difficulty, while the third, though real, is in fact a strong reason for organizing a General Assembly, lest we grow more set in our divergent ways. The Chinese delegates, almost to a man, were eager for the consummation, and both Chinese and foreign representatives of more than two-thirds of the twenty-six Presbyteries in our uniting Churches came authorized to organize an Assembly. In the spirit of the love which edifieth, however, the majority yielded to the minority and contented itself with the dissolution of the Federal Council and the organization of a "Provisional" General Assembly, with an Executive Commission instructed to more thoroughly canvass the suggestions sent in by certain Presbyteries as to unsatisfactory details in the Credal Basis and Constitution recently submitted by the Committee of Organization. These Standards, though themselves proposing the widest opportunity for revision by the newly constituted Church, were adopted provisionally by the new Assembly, and were committed to the Executive Commission to make early report to the Presbyteries; that Commission also being instructed, by this and other means, to prepare for a meeting of a regular Assembly in the spring of 1920.

The wish of many delegates that the first Moderator of the Assembly should be a Chinese minister was not approved by the Chinese brethren, who were conscious of inexperience with such a body. Dr. J. C. Gibson, one of the most influential men in the Church and the Council, having declined the honor for dialectal and other reasons, was enthusiastically chosen Honorary Moderator, and Dr. P. F. Price, with equal enthusiasm, made Moderator, he, as Chairman of the Organizing Committee, having been largely responsible for the fine shape in which everything was arranged for the success of this meeting. The Rev. Hsieh Chih Hsi, of Ningpo, was chosen Vice-Moderator, Rev. Chang Pao Chu, Stated Clerk, Rev. Chia Yu Ming, Temporary Clerk, Rev. C. H. Fenn, English Clerk, Rev. J. M. Blain, D.D., Treasurer. After the selection of these officers, a service of thanksgiving and consecration was addressed most

appropriately by Dr. Gibson, and the tongues of Pentecost, rather than of Babel, reproduced in prayers in several mutually unintelligible dialects. Unanimously recognizing a wider propaganda as the prime duty of the new united Church, one of the first acts of the Assembly was to arrange for a Board of Home Missions and a Board of Publication. A strong Pastoral Letter, prepared by the Moderator, was ordered sent to all the churches, and a Committee appointed to prepare a letter to all the Mother Churches in Great Britain and America.

The Congregational Churches, associated with the London Mission and the American Board, having heard of our intention to unite in one strong Church of more than 76,000 members, asked themselves, Why not make it 100,000 and more by joining the union? Responding to a most cordial invitation, fraternal delegates from these two Churches met with us for three days; and with much enthusiasm, without a dissenting vote, definite plans were made looking to the organization of a Federal Council of the two denominations to prepare the way for organic union. At the same time a hearty invitation was extended to any other like-minded Churches, not to become Presbyterian, but to negotiate with Presbyterians and Congregationalists mutually satisfactory terms of union. One of our fraternal delegates remarked that Chinese Congregational polity had recently so nearly approached the Presbyterian that it would now take a microscope to tell the difference. So far from urging the Presbyterians to postpone the organization of an Assembly until this larger union is consummated, they urged us to go ahead, as they also must do, and secure some general body capable of conducting the proposed negotiations. The Provisional Credal Basis and Constitution expressly stipulates, "The Presbyterian Church of China, being autonomous, will have the prerogative of forming its own Standards; but these will, we believe, in the Providence of God and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches. Until such Standards are adopted, the different sections of the Church may adhere each to its own Standards." Every effort has thus been made to avoid erecting any barriers against union with other evangelical Churches, or saddling the Chinese Church with any imported Standards.

Perhaps seldom has the Doxology been sung so many times in the course of a six days' meeting; but we considered ourselves amply justified.

Books for Summer Reading

THE books listed below have been read by missionaries resident in China: the comments thereon express their opinion of the books concerned. It was originally intended to give short lists of books over the names of those who commented upon them, but the lists sent in overlapped and would have been somewhat too long; it was therefore decided to arrange them as below.

THE JESUS OF HISTORY. T. R. Glover. Published by the Student Christian Movement, Gt. Britain; also obtainable from the Y. M. C. A., New York. G. \$1.00. Mex. \$2.00.

Lectures delivered to student audiences in India. A wonderfully successful attempt to portray the actual living figure of Jesus of Nazareth,—original and challenging, yet wholly edifying.

WHAT CHRIST THOUGHT OF HIMSELF. By Stokes, of the Macmillan Co. G. \$1.00.

This book presents in a manner that is in sympathy with modern Biblical scholarship the answer to a most fundamental question. The book is most convincing and also suggestive.

SELF-TRAINING IN PRAYER. Dr. McNeile, Cambridge. Cambridge, Heffer. 1/0.

A well of blessing to thirsty souls. Prayer as a religious experience and not religious duty is the main theme. Need for clearer vision of God amid the turmoil of life's surface to-day is emphasized. Brimful of suggestions. A trumpet-call!

THE MEANING OF PRAYER. H. E. Fosdick. Y. M. C. A. International Com. G. 60 cents.

A most helpful and convincing book.

THE KNOWLEDGE OF GOD AND ITS HISTORICAL DEVELOPMENT. By (the late) Henry M. Gwatkin. 2 Vols. 12/-. T. & T. Clark.

This is so good that if a man takes two years to read it his time will be well spent.

PERSONALITY HUMAN AND DIVINE. By F. R. Illingworth. Macmillan. 1/-.

A rich book. It is to the credit of our race that a cheap edition of such a book is demanded.

MATTER AND ENERGY. By Frederick Soddy, M.A., F.R.S. Home University Library. 1/3.

Discussions on vital physical problems, such as matter, electrons, ultimate forces, bearing on the question as to the future relation of our race to this planet.

A PLURALISTIC UNIVERSE. William James. Longmans, Green & Co. 5/6.

This book is of great interest, not only because it presents very nearly the last statement of James' philosophy of pragmatism, but for the keen argument by which he overthrows an arid intellectualism and also for the splendid emphasis for a "moral" universe, in which the fight with evil and sin is a real fight, an attack depending upon the faith and endurance of the combatants on the side of good; these combatants having, according to James, the assurance that they fight on the side of God when they struggle for righteousness knowing that He has rich stores of strength for the man of faith.

RELIGIO-MEDICI, AND CHRISTIAN MORALS. Geo. Thomas Brown. Walter Scott Co. 1/- Everyman's Library.

These two are usually bound up together. They are so rich and thought-provoking that I have not met anyone who has read them *through*, because after almost every sentence one puts the book down and leans back to think.

IMMORTALITY. An essay in discovery, coördinating scientific, psychical, and biblical research. By B. H. Streeter, A. Claxton Brock, etc. Macmillan and Co. 10/6 net.

A careful, religious, and courageous attempt to restate the Christian view concerning resurrection and the life to come, in the light of modern knowledge.

THE CHALLENGE OF THE PRESENT CRISIS. H. E. Fosdick. The Women's Press, New York. G. \$0.50.

This production from the exceedingly popular author of "The Manhood of the Master" and "The Meaning of Prayer," is probably well known already in missionary circles. It is worthy to take its place with the other two little books as being a most satisfying comment from the Christian viewpoint on the Great War.

THE OUTLOOK FOR RELIGION. W. E. Orchard. Funk & Wagnalls, Company. G. \$1.62 by mail.

This book discusses in an amazingly frank and fearless way the religious issues which the war has created. It admits the failure of the church in many respects and faces unflinchingly the criticism or contempt felt by many toward religion. It then deals constructively with the only process by which, in the writer's opinion, the church can serve the present age and realize her great opportunity. The style is brilliant, the subject full of tragic interest, and the conclusion sane and suggestive.

THE WORLD CRISIS AND ITS MEANING. Felix Adler. Appleton & Co. G. \$1.50.

Some of its chapter headings are, "Militarism and its Eulogists," "American Ideals contrasted with German and English," "The Illusion and Ideal of International Peace," "The Moral Awakening of the Wealthy," and "An Ethical Program of Social Reform."

NATIONALISM AND INTERNATIONALISM. By Professor Muir. Manchester University. Constable, London. 4/6.

Traces the development of these two features in modern history, which have culminated in the Great War. These two are shown not to be mutually hostile. A sane and triumphant nationalism is essential to an effective internationalism. Ample data and illustration.

OBSTACLES TO PEACE. McClure. Houghton, Mifflin & Co. G. \$2.00.

This book, one of the latest on the war and the issues involved, presents a number of new phases with regard to Europe's development during the last ten years and presents, also, vivid descriptions of the actual conditions in the nations at war, as recently as a year ago. The book should be read by everyone who desires to understand the issues in the most significant moral struggle the world has ever seen.

CONTEMPORARY POLITICS IN THE FAR EAST, by Stanley V. Hornbeck. G. \$3.00.

Dr. Hornbeck lived in Hangchow and Moukden while collecting material for this book and is now assistant professor of political science in the University of Wisconsin. At the time when the relations between Japan, China, and the United States, to say nothing of the other nations, are of such immediate concern, such a study of the subject as this book presents will be well worth the time spent. The author has seen clearly and writes without prejudice. His conclusions are significant and of practical interest.

THE HISTORICAL DEVELOPMENT OF RELIGION IN CHINA. W. J. Clennell, of the British Consular Service. T. Fisher Unwin. 6/-.

Work of a balanced judgment, reverent mind, and cultured intellect. Rare gift of exposition, in some places grips by beauty of thought and mould. Fresh and arresting throughout.

Two books by Chinese authors:

(a) **華言問答.** Price, \$1.25. Full of choice mandarin, with proverbial and other oft-used phrases. Choice vocabulary.

(b) **越恨.** The life story of a Chinese lady, who accomplished great things to hasten the dawn of New China, for which others received credit. Gives an insight into a phase of Chinese history and life little understood. It also enriches the student's stock of terse phrases and adds to one's aptitude for literary grace.

THE TESTS OF LIFE, by Robert Law, T. & T. Clark. 7/6.

The best exposition of the first Epistle of John ever written. It is, however, much more than this and a most instructive discussion of several great Christian doctrines in their application to modern life, written in a delightful style.

"ALL'S LOVE YET ALL'S LAW," by James L. Gordon, published by Fleming H. Revell. G. \$1.25.

This book is superb in its word painting and grand in its spiritual vision.

RAMSAY, Recent Discoveries and the Trustworthiness of the New Testament, Hodder and Stoughton. 12/-.

In this book are gathered together a number of interesting items from the records of recent discoveries in Asia Minor, which throw remarkably interesting light upon certain items in the historical records found in the New Testament. All Bible students will be fascinated by the story of the way in which archeology brings to light facts that corroborate the historians of the New Testament. The book is a good antidote to much higher criticism.

ANCIENT DAYS. Breasted. Ginn & Co. G. \$1.60.

In this compact High School history is to be found a vivid picture of the ancient world, from the beginning of human life down through the ancient empires of the Nile and Euphrates. The author has combined with the accuracy of his archaeological scholarship fine sympathy with human interests, and has presented the whole in fascinating style. A reading of this book gives one the historical background for Bible history in a clear and living way. The book is one very highly prized by so omnivorous a reader as Theodore Roosevelt.

VISITS TO MONASTERIES IN THE LEVANT. By the late Hon. Robert Curzon. Humphrey Milford. 1916. First published in 1865.

This drum even Eothen heard. Also a most charming missionary book.

BY TEMPLE SHRINE AND LOTUS POOL. Wm. Robertson. (Salem, S. India.) Morgan & Scott.

The weirdness of *Indian native life* marvellously portrayed.

A THEORY FOR THE SOCIAL GOSPEL. By Walter Rauschenbusch. The Macmillan Co., New York. G. \$1.50.

An attempt to interpret theology in the light of modern social theory. Suggestive, stimulating, instructive, and significant. Full of stirring thoughts.

A SOCIAL THEORY OF RELIGIOUS EDUCATION. By George Albert Coe. Chas. Scribner's Sons, N. Y. G. \$1.50.

A book that all interested in training the young should read, with special significance for those responsible for religious training. The author aims to show how the spirit of love for one's neighbor, which is the spirit of Christ, should be put into education. It is therefore in the main a statement of a theory of how the young can be trained to love their neighbor, and how those engaged in such training can direct it so as to bring about this much desired result.

RELIGIOUS EDUCATION AND AMERICAN DEMOCRACY. By W. S. Athearn. Pilgrim Press, Boston. G. \$1.50.

A fearless critique of existing and somewhat divergent attempts in the United States to solve the problem of religious education; a survey of the present field of religious education that points the way to a better solution. The author believes that the best solution will be found on an extra-denominational plane and through community co-operation.

THE FIGHT FOR THE FUTURE. E. A. Burroughs. Nisbet, London. 2/- net.

A small book of addresses by a British clergyman to soldiers in France. The author takes the spiritual values which impel the Allies and relates them to the life ahead after the end of war. The same high faith and sacrifice, the same exercise of individual and national unselfishness will be needed to conserve every good which the war brings at such great cost. You see "the Cross erect amid the ruins" as the only sure emblem of hope. The treatment is virile and most suggestive.

Canton Christian College

A HALF hour's launch ride from the center of Canton's waterfront, on an elevation in the midst of a quiet agricultural community, and overlooking that teeming trade route, the Pearl River, is Canton Christian College. In response to a petition from more than four hundred leading officials, gentry, and merchants of Kwangtung some thirty years ago, the leading American missionaries in South China began to plan and work for the establishing of a Christian University. Rev. A. P. Happer was the chief agent in securing the initial fund about 1885.

The school has had two temporary homes before it came to its present site in the district of Honglok on the Island of Honam in 1904. Additions have gradually been made to the original tract until now the campus comprises 134 acres, including about one-fourth of a mile of river front. Plans were carefully made in the beginning so as to allow for growth and expansion, and a comprehensive scheme has from the start been kept in mind in placing each new permanent building. However, this scheme has not been taken as absolutely rigid, but has always been subject to re-study for a given area whenever a new group of buildings has been inaugurated. For adequate control of this feature of lay-out as well as for the design of the

individual buildings the College maintains a resident architect. The number of permanent buildings thus far is 24 with two others in course of construction. Those already completed represent an investment of \$225,000 gold with equipment \$32,000 gold, while the site and its improvements have cost \$76,000 gold. Besides a number of temporary buildings and residential bungalows there are the following permanent buildings :

Grant—Administration Building

Martin—Recitation Hall

Swasey—Student Christian Association Building, used as Chapel for the present.

4 Student Dormitories—Men

1 Dormitory and Recitation Hall—Girls

1 Dormitory for Special Students (under construction)

4 Elementary School Cottages (living quarters and class rooms)

1 Central Building of Elementary School (under construction)

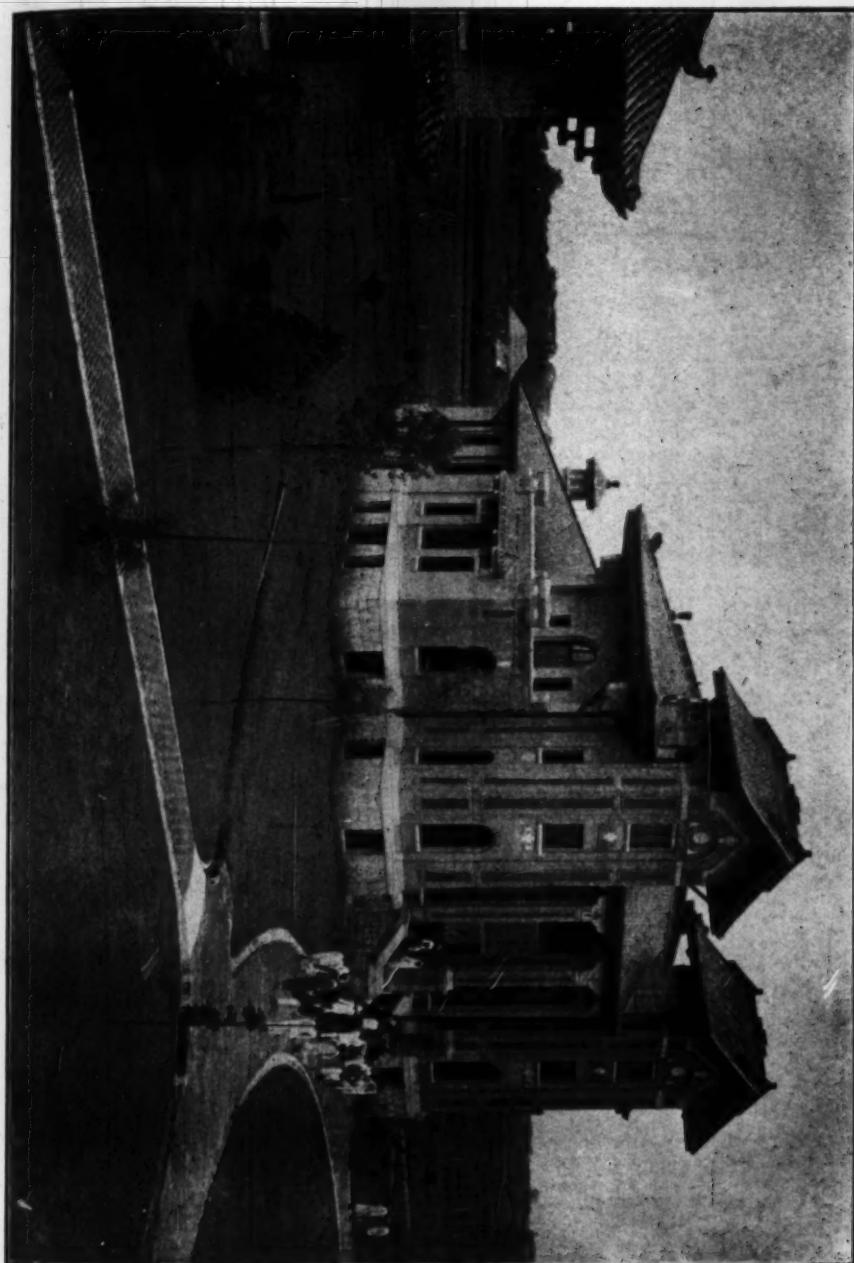
9 Staff residences

2 Cottages in model village

1 Infirmary.

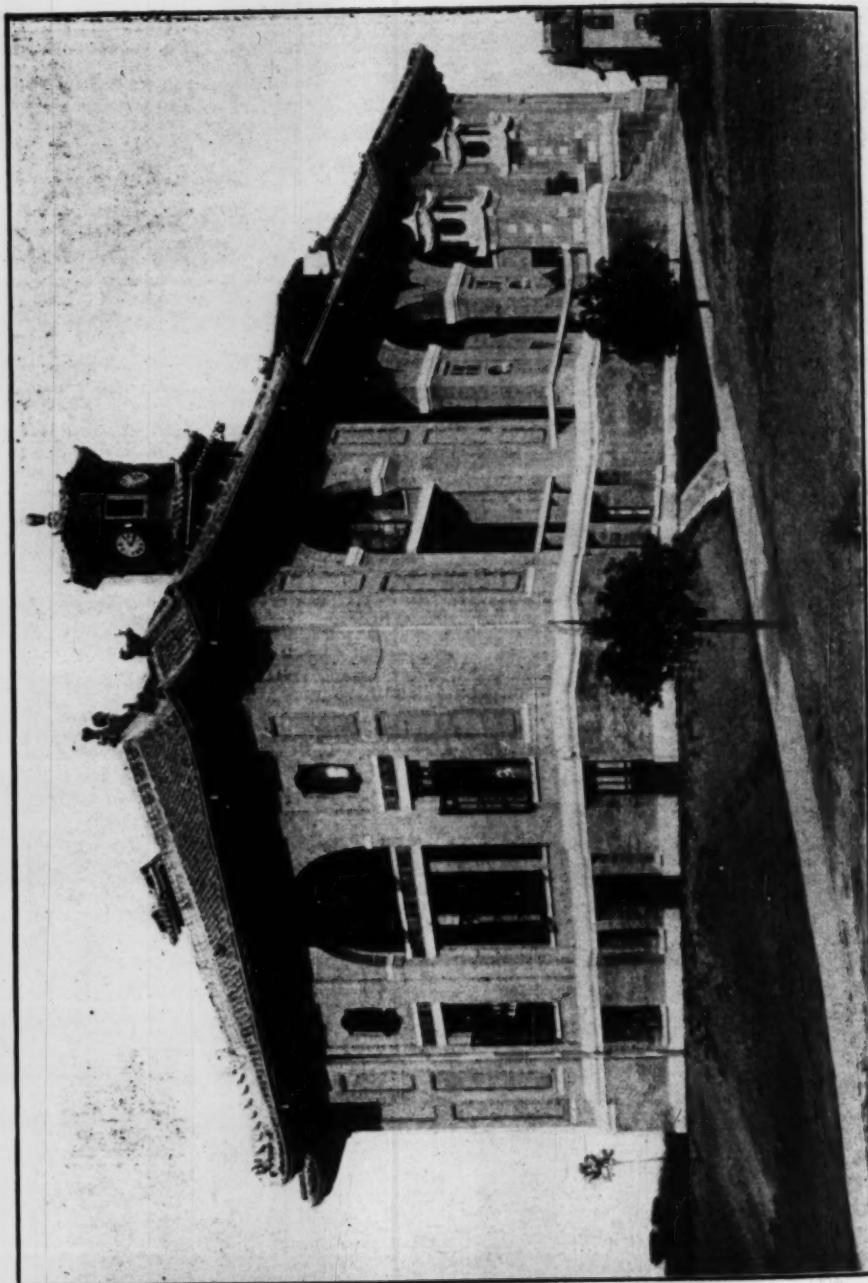
The College aims to fill the need for higher Christian education in the most southern provinces. The work is non-denominational, but is as distinctly Christian as it is unsectarian. Student Christian Associations of seven universities in America have representatives on the staff and the London Missionary Society and the Church Missionary Society are each supporting a teacher. The College offers a standing invitation to any denominational board having work in Kwangtung or Kwangsi to participate in the work of higher education by contributing a man to the staff, and in consequence to have the privilege of nominating a member of the Board of Trustees. The institution is chartered under the University of the State of New York, and in the last analysis is controlled by the Board of Trustees most of whom reside in New York City.

The work on the field, however, is very fully organized under the direction of a Council composed of a President, Vice-President for Chinese Affairs, Bursar, and the head of each constituent school, the President of the College being empowered with veto over the actions of the Council. The Council is responsible for the drawing up of the budget for approval by the Trustees and is charged with all affairs that concern more than one school. The plan of organization is



Swasey Hall. Student Christian Association Building, used also as College Chapel.

CANTON CHRISTIAN COLLEGE.



CANYON CHRISTIAN COLLEGE.
Grant Hall. Administration Building as seen from Southwest.

that of an American University with lower feeding schools. All academic questions are dealt with directly by the faculty of each school, the head of each school having veto power over the action of his faculty.

Of the 560 students on the campus 126 are in the Elementary School, 331 in the Secondary School and 103 in the College. At present there are fifteen years of instruction offered, and all students are boarders.

The College offers special facilities in business administration and agriculture, and contemplates the inauguration of a school of medicine, and has already under way courses in education which, with the model school, form a good basis for the development of a teachers' college. While all modern subjects are taught in English great stress is put upon the study of Chinese and especially Mandarin, Mandarin not only being taught as a subject, but some other courses such as the Geography of China being taught in Mandarin by scholars from Peking. A new department has recently been opened in which the children of Chinese resident abroad may receive special instruction in Chinese language and composition.

Besides the formal academic work several kinds of extension work are carried on. A night school for servants and workmen is maintained under the auspices of the Christian Association, and under the same auspices a day school for boys from the neighboring villages, known as the Farm School, and day schools in adjacent villages for boys and girls as well as a night school in a nearby village for adults.

Attendance upon daily chapel, Sunday school and Sunday preaching service is required of all students. The percentage of Christian students in the lower classes is small, but steadily increases in the upper classes. In the collegiate department at the present time about 85% of the students are Christians. Throughout all student activities stress is laid upon the necessity for co-operation in service. The staff comprises 54 Chinese, 3 English, and 25 Americans, not counting wives who do not render scheduled service.

Some Activities of the Student Young Men's Christian Association

This Association is led by a cabinet of 30 Christian students, each having a special duty for which he is responsible: the Cabinet meets every Wednesday night for prayer.

Under this cabinet 130 students are enlisted in definite service for the students or the community.

308 students are members of the Association, each having signed a declaration of his sympathy with the purpose of the Association and of his willingness to co-operate in its realization.

A budget of \$1,600 was adopted, \$2,600 was raised, the students contributing \$1,326.

A Sunday evening student meeting is held discussing vital problems of the religious life of students; attendance averages 177.

Ten voluntary Bible study groups enrolled 270 men.

Work for new students: Met students at wharf, conducted information bureau, presented 1,600 specially engraved envelopes for letters home.

A Big Brother Movement successfully carried out for boys under sixteen.

Published a weekly paper with a circulation of 1,000.

Conducted a band of 50 pieces, the Association furnishing the instruments.

Tutored any delinquent students, especially during examination week.

Held general student reception, cabinet banquet, Christian entertainment for 800 people, Christmas banquet.

Furnished reading room with magazines and dailies. 250 sex education pamphlets wisely distributed.

Visited all sick students, furnishing flowers.

Conducted Sunday school for village boys.

Conducted service every Sunday morning for workmen around the College.

Sent a weekly letter to alumni to keep up their interest.

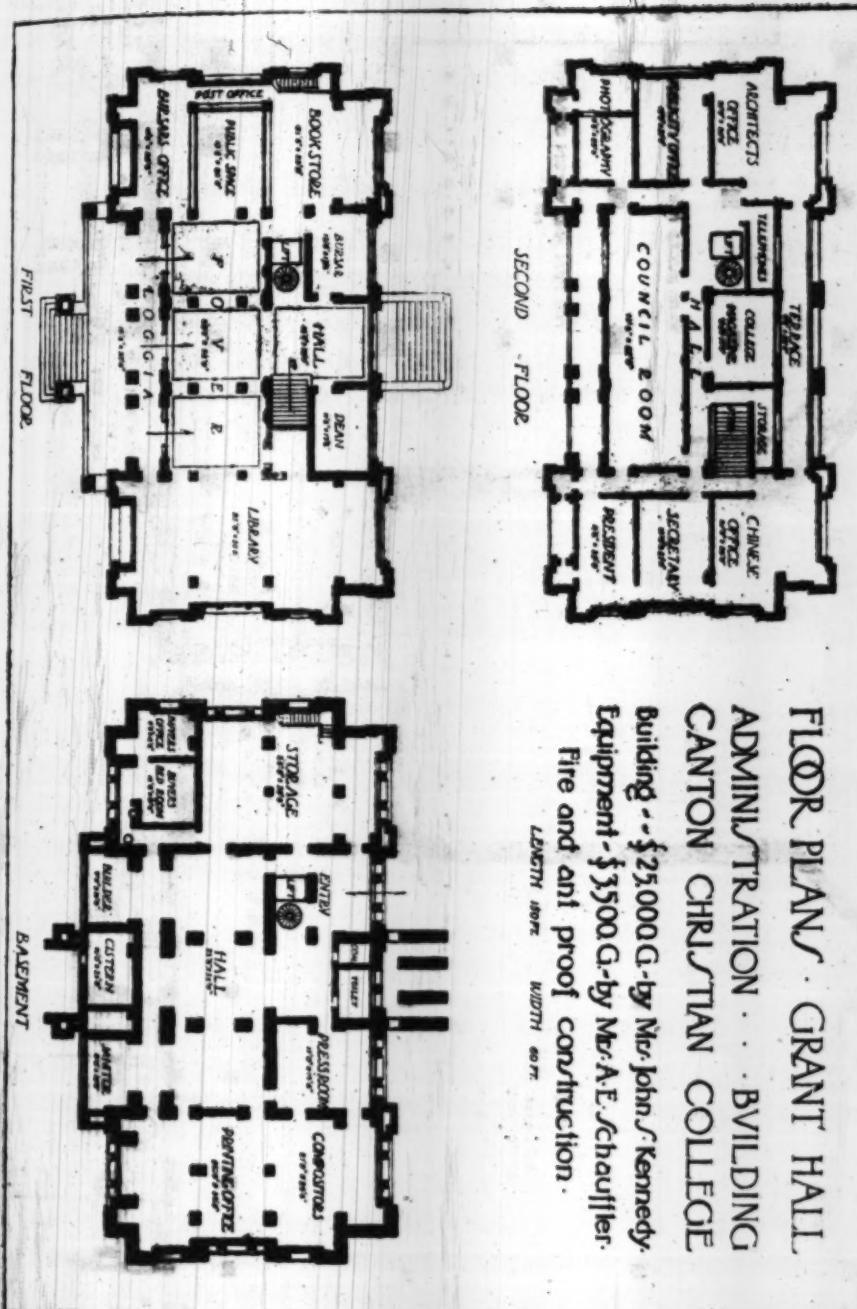
Sent five gospel teams to neighboring villages to preach.

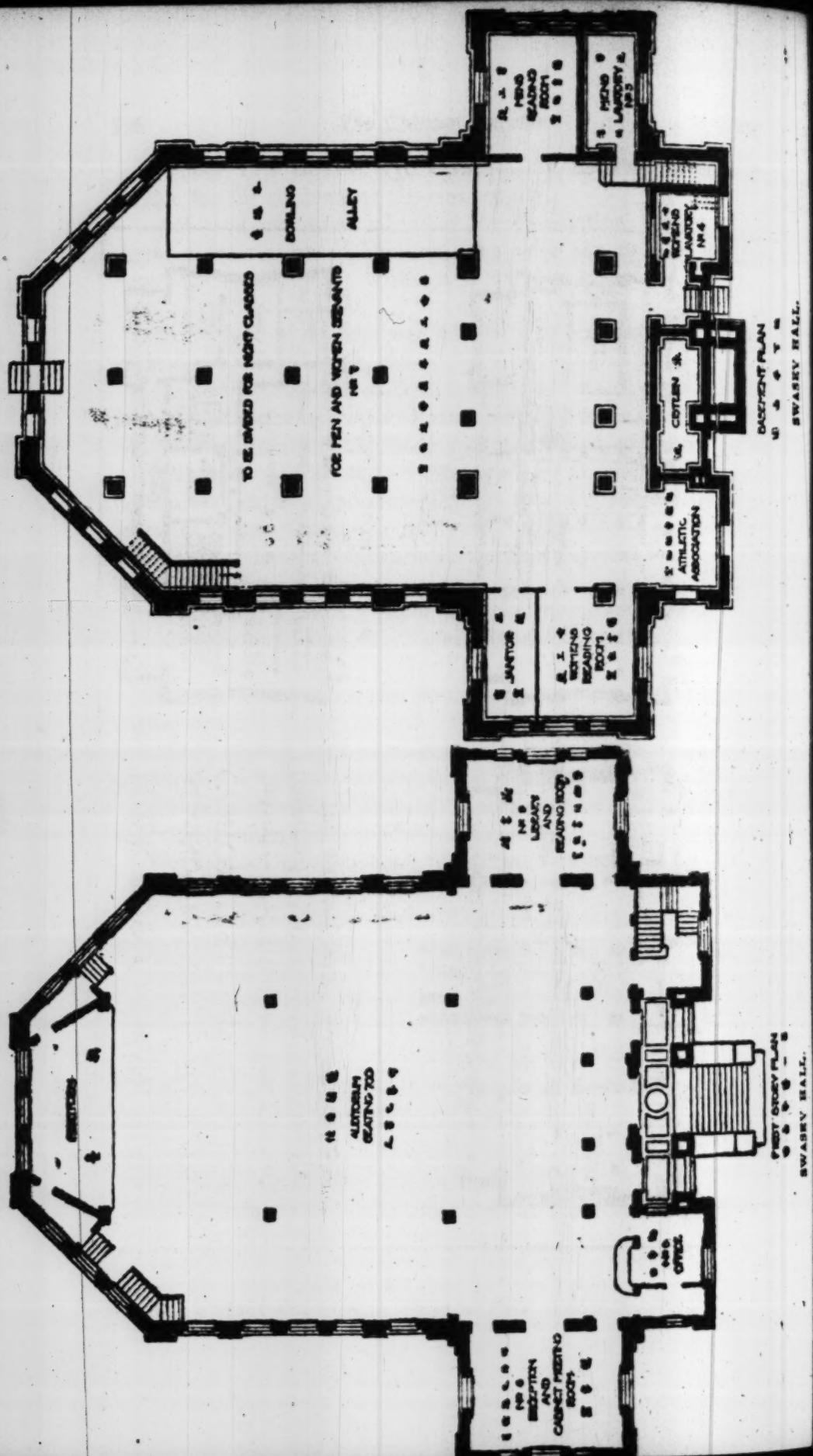
Furnished members to teach Bible classes in churches.

Gospel teams of 90 students, sent during vacation to Hongkong, Canton, Fatshan, Macao, and Wuchow. Held 33 meetings attended by over 10,000 men.

Conducted five schools as follows:

1. Sixty workmen in night school.
2. Twenty-five boys in village school; two salaried teachers assisted by students.
3. Twenty-nine peasants in the Moonlight School.
4. Seventeen girls' in a village girls' school.
5. Twenty-five girls in a special girls' school.





Expended about \$1,000 on these five schools.

Conducted constant personal work among non-Christian students.

Assisted faculty in winning 110 non-Christian students to decide for the Christian life,—the end for which all else was done.

Notes on Buildings, Shown in Illustrations

1. Grant Hall, Administration Building. Essential details already stated on drawing of floor plans.

2. Elementary School Cottage. One cottage to each class, five cottages to the group with one central building providing office rooms, assembly hall, demonstration class and play room, and central kitchen from which the dining rooms, one in each cottage, are served. Cost of a cottage G. \$3,000, housing completely the thirty students, two teachers, and one servant, both for living and for class room work. These cottages and the central building have been provided by Chinese donors.

3. Swasey Hall, Student Christian Association Building, provided by Ambrose Swasey, cost G. \$25,000, including furniture and development of grounds around the building and Swasey Park to the north of the building. Basement occupied by the manual training classes of the Secondary School, by the Farm School students, and night class for workmen, men, and maid servants. Main floor: office, library, reception room, and auditorium seating 800. Second floor: five rooms for games and Bible study. Tower rooms for living quarters. Roof over auditorium carried on steel trusses. Panels in the facades of towers filled with green glazed tile.

N. B. All the buildings shown are in light red brick, all roofs of green glazed tile, all floors of reinforced concrete, all basement walls, pillars, and corners are laid in cement mortar. Each building is provided with a reinforced concrete cistern in connection with the basement walls, fed by water from the roof, which is then pumped to an attic tank and serves the immediate building throughout with water of the first grade which has been filtered through a brick septum in the cistern. A second water system is installed in each building, served by river water which, after passing through a sand filter, is pumped to service tanks, which supply is used for all purposes other than drinking and cooking.

The Junior Missionary

Volley Ball and Missionaries

IRMA HIGHBAUGH

SINCE we have been in China, no doubt each of us has been trying to decide just what kind of a missionary we want to be. We have observed the missionaries in the compound in which we live; have seen wherein some of them fall short of our ideal and also the qualities in others which make them strong successful missionaries.

In our compound each afternoon a volley ball game is played in which both men and women participate. This game is rather typical of mission life. The players are of all ages for every day there are beginners in the game, those who have been playing for many years, and people of all stages of experience between these two extremes. Each person has a position on the court and must play his or her game well at that particular place if the game is to be of most value to all participants.

There are those players whose chief object seems to be to watch the good players rather than the ball. Some misdirect their energy and do not send the ball where they want it to go; others accomplish little because they hesitate to soil their hands, while still others talk so much that they don't have time to play. A few people jump up and down in one place, going through all the motions of the game without adding to its progress; a few others are so capable that they can play the whole game themselves; the remainder are those who play a good game themselves and help every one else to do so. These various volley ball players bear a striking resemblance to those who play the missionary game.

When some particularly good player takes the ball and starts to serve, always a cry goes up, "Watch that man," and some are so intent on "watching the man" that they miss the ball. The same thing is true in mission life or life anywhere else. Many people are so busy "watching the man," their friend, their enemy, or their ideal co-worker, that they lose sight of their goal; they forget the rules of the game and sometimes even forget God in their eagerness to see what "the man" is going to do.

A great deal of misdirected energy is expended in each game. Many beginners use great force in serving the ball, sending it far out of bounds. Some do not realize that this force, if properly directed, is a great asset in the game and so are crushed by their temporary failures, while others try over and over until, at last, they have learned how to use their power to the best advantage. The parallelism to missionary life is obvious.

Only a few people who are afraid of soiling their hands play volley ball and fewer still play the missionary game. It is true that one who really *plays* volley ball gets "mussed up." His hair becomes dishevelled, his clothing is soiled and his whole appearance indicates that he has been "playing the game." We see around us, the faded cheek, the wrinkled face and gray hair which tell their own story of how the missionary has given his best years with the force of his whole being to this "missionary game." But you can't talk and play any better than you can talk and work. Perhaps that is an excellent player who knows the rules very well but while telling others "how," he fails to do his share of the playing. Or does that talkative person just talk and talk, about nothing in particular—just talks rather than plays? And have you noticed those players who jump up and down in one place and go through all the motions of the game without adding to its progress? Of course, it's much easier in any game to work out a splendidly efficient system and follow it year after year than to introduce new ideas even though they might produce a much more effective game.

Now comes the very capable man who can play the whole game by himself, he doesn't have to stay in his place on the court but moves about to any place that the ball goes. One or two such persons on each side can easily play the whole game while other members of the team look on and fail to get their share of the exercise for lack of opportunity to play. Are we in China to play the whole game while the Chinese look on? How many things do you know which foreigners are doing that the Chinese could and should be doing? Everything from playing the organ at Sunday school and supervising social gatherings to the biggest job in the mission. We are here to develop Chinese leaders and this development can come only through exercising their talents.

Best of all is the person, who having learned the rules from the Perfect Player, regardless of what "that man" does,

plays the game as he knows it. If, at first, he misdirected his energy, he has tried again and again until it is now used in the most efficient way ; he puts all the force of his personality with this energy into the game and, dropping a hint here and there to the beginner, he not only does his part in the progression of the game but helps everyone else to do theirs well. Following Paul's motto : " Forgetting the things which are behind and stretching forward to the things which are before, I press on towards the goal, unto the prize of the high calling of God in Christ Jesus," he plays this missionary game. What kind of a missionary do you want to be ?

"Dips into Chinese Fiction"

DR. G. T. CANDLIN

I

(From Lecture given at Peking Training School for Missionaries.)

THAT subject may not be great but, at any rate, it is extensive. That is why I have called it "*dips*."

We have in the novel almost the only compositions in the Mandarin language which have not been prepared like "Sandford and Merton,"—for the improvement of good boys and girls. There is no one publishing centre in China that corresponds to London ; its Paternoster Row is distributed loosely through the Empire, but a very forest of timber must be tumbling about in lumber rooms in the shape of wood blocks on which novels are stereotyped. So that we must dismiss from our minds the idea that Chinese fiction is a very limited quantity. There is any amount if you can get at it. The quantity in existence may be inferred from a single fact. Chinese fiction, like Roman Catholic theology, has an Index Expurgatorius. In Wylie's Notes on Chinese Literature the list of prohibited novels published by this censorate contains the names of one hundred and thirty-seven different works.

First dip, The States of the Eastern Chou. We now have the United States. China in the Chou dynasty had the "Divided States," the chief of which were known as the Ch'i Hsiung (唯雄, seven cocks) or the seven martial States. The Chinese regard it as something like authentic history. It is not a book for conscientious reading. The parts of it which alone can pretend to be serious history constitute such a crowd of names

of persons, names of places, and dates, which with an elaborate show of order are jumbled into a state of hopeless confusion, that, if your intellect withstands the strain, you are assured against a lunatic asylum for the rest of your days. This is as though a man should undertake to write the history of the Saxon Heptarchy, carrying the whole seven kingdoms along on his back in one continuous narrative and keeping the other six in your mind as he speaks of each one. Only, guessing at it, I should think there are thirty or forty of them instead of seven. *The sole redeeming merit of the book is its lies.* And then we have amongst court chronicles and battle scenes, unilluminated by a spark of fire of life, such an endless series of absurd superstitious legends as were never launched on the world before or since. They are all detailed in a tone of pious severity, but that does not hinder them from being so extravagant, miraculous, and scandalous that Herodotus would blush to own them. It is the most magnificent collection of historic yarns which China, as prolific in these as it is in proverbs, can boast. These, and these alone, if you skip judiciously, make the book readable.

Problems of the New Missionary

VIOLA C. HILL

THE problems of the new missionary are many and the number steadily increases as the time from the arrival in China lengthens. At first everything is so strange and interesting that such a thing as a problem does not occur to us.

However, as we begin to labor with the language, even in the Training School where it is made so interesting, we begin to feel that not only is the language of this land queer but the people seem so too. Are we here just to watch it all from the outside or are we to step inside? If inside, are we to let things go on as they are or are we to try to change conditions? If we are to change conditions, how are we to go about it?

This is but a part of the great problem of adjustment that confronts every new missionary, but it is not the only part. Besides the adjustment to the Chinese there is the relation to the other foreigners, especially with those in the same Mission. This is no doubt as hard for the old as for the new workers.

The older ones have been needing workers with certain ability for a longer or shorter time and, in a way, idealize the new worker who is to come. Disappointment many times follows until a thorough understanding takes place. The new worker has just come from college or a specialized course of study, is full of the inspiration of conferences and has visions of great opportunities ahead of him. It is hard to come down from the heights to the actualities of the work and not lose that broad, full vision of the greatness of the task and a share in its accomplishment.

The third phase in the problem of adjustment is in regard to living conditions and the location of the work. We come from a land where heat, light, water, and other conveniences are taken for granted and are placed where these are obtained with great effort or cannot be obtained at all. We are ready to put forth our best effort but must do it in cold that takes out half of one's energy or in heat that wilts one. Preaching must be done in chapels not too good for barns at home or so crowded and stifling that only the poor and shabby will accept an invitation to come. Teaching must be done in buildings such as a country district at home would not consider fit for a short term of school. Operations must be performed and healing given under conditions such as a health officer at home would condemn. It is a shame and we wonder if this is really justice.

Another problem is that of emphasis. We have been told to "put first things first" but now that we are here, what are "first things" and when is "first"? At mission meetings some say that the evangelistic work is first, others hold that the education of the young for future leadership is of prime importance and still others say to best reach a man's heart is to give him a whole body. Then after a serious headache or a few days in bed the doctor says that health must always come first. An old and efficient worker says make out a program for the work and study to be done every day and week and hold to it rigidly; another says take time off sometimes even if the work does get behind. How is one to choose what to do and when to do it?

Another problem that confronts the new missionary is that of rights and privileges. As soon as he is accepted by the organization at home he becomes public property. Before this he could choose his course of study or action, come or go as he

pleased, think and say anything and it was his personal affair and responsibility. Now, all his past experiences and future plans, as well as his present doings are commented upon, discussed and judged by small or large groups. He is told to hold back or push forward by some group, which, of course, knows more than he, but sometimes it comes rather hard. Even the visions which the young are encouraged to have become public affairs and then they do not seem as rosy-colored as they were.

Notes and Queries

I. **W**HAT should be the attitude of the missionary towards the customs prevailing about him?

It would seem that he should at least be willing to study them and to ascertain what if any good elements therein should be utilized. He should furthermore aim to distinguish between those that are merely social conventions and those that have religious implications. He should also take the attitude of conforming to such customs as do not conflict with Christian principles; and, above all, in any attempts to change he should be patient, remembering that they represent habits of thought and life that cannot be quickly changed, and can only be successfully superseded by the introduction of new and better forms which the missionaries must be prepared to suggest.

* * *

II. It sometimes seems to take more adaptability to get along with the older missionaries than with the Chinese. What can one do about it?

Both the new and the old missionary should remember that change is essential to progress. Such change can only be secured by linking up the new ideas to the permanent results discovered by experience. Both the old and the new missionary should plan to utilize each other's ideas, combining them into something different and yet retaining something from both. The new missionary should therefore take time to study carefully the reasons for the positions taken by older missionaries; old expert missionaries should expect new missionaries to make a new contribution. The imagination of the junior and the experience of the senior should co-operate in seeking to find new solutions for old problems.

III. I want to bring to your notice and that of your readers a point in history and psychology with the view of getting help in elucidating it. Succinctly stated the question is: Why did Confucius eliminate the term 上帝 from his writings? I think the term is only mentioned once by him. Now he was a devout admirer of antiquity, and wished to know the ways of the ancients: and no higher term to denote the supreme being was found than Shang Ti and yet he eschews it, apparently for the more undefinable term Heaven (天). On the spur of the moment one or two suggestions occur to me as a possible and reasonable explanation.

(1) Confucius wished to fix, without any possibility of confusion, the monotheistic idea of the universe. It may have been that even during his time the perspicuous term of Shang Ti, used by the ancients, was even then undergoing a deterioration. We know that during the reigns of Yu and Li in the 8th century B.C., there entered a profound corruption into the theology and rites of Chow. Confucius passed his severe judgment on that age. It may be that what crystallized in the age of Han such as the tendency to deify natural forces and human beings under the Five Aura and five human divinities may have already developed indications in his time, the seeds of decay being even then sown. Therefore he wished to rescue the idea at any rate from an adulterous use, by the abandonment of Shang Ti for T'ien. Confusion of ideas would thus be obviated.

(2) Another explanation may be that he felt the term Shang Ti might be capable of deterioration and confusion: Moreover the term Hao T'ien Shang Ti and such like he wanted to popularize and so reduce them to the visible representation of unity. T'ien is simple, easily remembered, ever present, and so he substituted this for the more complicated terms.

(3) There may be still another reason. He was somewhat averse to the mention of Spiritual Beings, as being things somehow unnatural and outside the unity of nature. But Heaven not only represented this harmony and unity, capping every concept of man, and so this term came to be to him the great symbol of the natural and supernatural,—the one God.

(4) There is another possible explanation. In the re-creation of the books after the great burning, the compilers, seeing

the state of deterioration in theological terms, employed the term *T'ien* in their desire to preserve the idea of monotheism and so eliminate all possible taint of heterodoxy arising from the promiscuous and unauthorised terms used in that age by Taoism and Buddhism. The editors thus took this liberty with the classics to conserve the Spirit of Confucius.

E. MORGAN.

Obituaries

Mrs. Lockhart

AT the age of ninety-four the beautiful earthly life of Catharine Lockhart, widow of William Lockhart, F.R.C.S., the well-known L.M.S. medical missionary to China, was closed on January 2nd, 1918, at 67 Granville-park, Blackheath. Miss Mary Wanstell, a cousin, who went as a missionary to Malacca, and thence removed to Macao, where she married the Rev. Charles Gutzlaff, the famous missionary, invited her and her sister after the death of their father and mother to come to live with them, an invitation which they accepted, sailing for China in 1838. Among their fellow passengers were the Rev. Dr. and Mrs. Medhurst and Mr. William Lockhart, the first medical missionary from England to China, to whom in 1841 Miss Parkes was married.

It was a time of stirring events in China. British merchants were compelled to approach Chinese officials only in the form of "humble petitioners." Inconveniences and perils were multiplied. Amid such scenes did Mrs. Lockhart begin her life in China. Dr. Lockhart had to move from Canton to Macao and elsewhere in the endeavour to begin his medical work. Soon followed the first China War with the capture of Canton and other towns, and the occupation of Chusan as a step towards opening direct negotiations with the Imperial Court. Through all the dangers and excitements of these times Mrs. Lockhart passed with great courage. By the Treaty of Tientsin new ports were opened, among them being Shanghai. Dr. and Mrs. Lockhart at once removed there, Mrs. Lockhart being the first foreign lady to land in that part of China. In Shanghai she suffered many troubles.

The trials of life were greatly augmented by the struggles between the Taipings and the Imperial forces. The city of Shanghai was several times taken and retaken, involving the horrors and dangers of half-savage warfare at her very door, for both house and hospital were near to the city wall. Her home was often hit by cannon shot and rifle bullet, while for months she lived with the dead and wounded round about her. Dr. Lockhart ministered incessantly to the sick and wounded, and found in his wife a helpmeet indeed.

Her brother came out to them in 1841, and, entering the Consular Service, rose rapidly to a high position, eventually becoming the British Plenipotentiary to Japan, and afterwards to China—the well-known Sir Harry Parkes, K.C.B., G.C.M.G. Few men in the East have rendered to their country such signal service as he. When she went to China the country was completely closed to foreign intercourse and to foreign trade. She lived to see it wholly opened to these and to Christian work. She saw the change from the oldest of despotic governments to the model of the newest republics. But among the many changes and developments in China which delighted her none was greater than to see the growth of her husband's medical work in Peking. "The Lockhart Hospital," which she fostered, expanded by the united efforts of foreigners and Chinese—including the highest officials of the realm and the late Empress Dowager, who contributed £1,000 to the building fund—into the splendid Union Hospital, and expanded again into the magnificent hospital now found in the capital of China.

The funeral took place on Monday. The Rev. James Thomas, at one time pastor of Union Church, Shanghai, conducted the service at her house and the Rev. Nelson Bitton at Abney Park Cemetery, where the body was placed beside that of her husband, who died twenty-one years ago.—

Selected from article in *British Weekly*.

Mrs. S. A. Lyall

Sophia A. Norwood was born and educated in Nova Scotia, and passed away on January 29th, 1918. She arrived in Swatow from America in 1877, and was one of the pioneer and prominent workers in evangelistic and training work for women in the Swatow region.

In 1886 she was married in England to Dr. Lyall of the English Presbyterian Mission, and on her return to Swatow she threw herself heartily into the work. She taught in the Girls' Boarding School so long as it continued to be managed by the married ladies of the mission; and also visited the women in the hospital, holding classes, talking to individuals, finding out the conditions of their home life and patiently seeking an entrance for the Gospel into their hearts. She had the gift of being interested in individuals. "The Helping Hand" in America and "Our Sisters in other Lands" in England show how she loved to write the life stories of these women, especially of such as were led to become Christians. This interest in individuals led her to think of the temporal as well as the spiritual welfare of those Chinese with whom she came into close contact. For example students in the hospital were receiving no salary, and Mrs. Lyall, in order to help them with their household expenses, taught the wives of some of them to do drawn thread work, and, now, this has grown to be a Swatow industry known far and wide.

She took a keen interest in all that pertained to the hospital. Some years ago when it was decided to build a hospital for women, she gave much help in planning it, and when it was built she found ways and means of providing the ward furniture, and by strenuous exertion rendered much help annually toward the running expenses of the general hospital.

Her many interests and activities seemed to accumulate as the years passed, but she gave herself to them unselfishly and with untiring energy.

Her friends were many. She had a faculty of drawing people to her, and it was characteristic of her that she died surrounded by her friends. Letter writing was a pleasure to her, and she made abundant use of this means of keeping herself in touch with her friends all over the world.

The large company of people that followed her to her resting place was proof of the respect in which she was held by the entire community, Chinese and foreign.

DAVID SUTHERLAND.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

A CLASSIFIED INDEX OF CHINESE LITERATURE for Protestant Churches in China. By Rev. G. A. CLAYTON. Published by the China Christian Publishers' Association. In English \$1.00 Mex. In Chinese \$0.30 Mex.

This Index is the result of much work and planning. The idea of such an Index produced effects first in 1867, when the Rev. A. Wylie made an attempt thereon. The present volume is a direct response to resolutions of the China Continuation Committee suggesting such an Index. Here we have a list of the books published by sixty-five publishing organizations now working in China, classified very carefully under ten general leading heads which embrace Chinese Classics and reference books thereon, philosophy, religious sociology, political science, science, medicine, the fine arts, literature and philology, history and geography. The following facts about each book are given: its name in Chinese and English, number of pages, the style, the publisher, and the price.

One cannot help saying that this is one of the most useful reference books that has yet been produced. It not only puts within easy reach practically all of the literature now published in China by Christian organizations but will also serve to help in finding out along what lines the future production of Christian literature must proceed.

The first issues of this book, in English and Chinese, were first made available at the time of the Sixth Annual Meeting of the C. C. C. in April, 1918. The price of the Index in English is \$1.00; in Chinese, 30 cents. The difference in price is due primarily to the difference in cost of setting up type.

In addition to the suggestion that every missionary ought to have the English copy, we feel that every Chinese worker ought also to have a Chinese copy. It is not infrequent to hear of suggestions being made for the publishing of literature already in existence in some form. Frequent reference to this Index should obviate all such unnecessary work in the future.

We cannot help but express our appreciation of the mass of detail work involved in the production of this Index and our belief that in this volume we have a publication that is going to help put the production of Christian literature on its feet in a proper way. Again we urge that all missionaries secure this Index at the earliest date, or at least that it be made available in some way to all missionaries.

R.

完人之範 THE MANHOOD OF THE MASTER. By HARRY EMERSON FOSDICK, D.D. Translated by N. Z. HSIEH (謝天曉). Association Press of China. 40 cents, postpaid.

Dr. Fosdick's books are not big books but they are great books. Few who have studied his "Manhood of the Master,"

"The Meaning of Prayer," or "The Challenge of the Present Crisis," fail to acknowledge that a new teacher has risen to expound afresh the lessons of the "old, old story."

The Y. M. C. A. is doing good service to the Church in China in so promptly translating and publishing these excellent and stimulating books.

The get-up of the Chinese book impresses one favourably at the outset. It is a convenient size (6" x 4½") easy to hold and to handle. It is bound in cloth and printed in small but clear type on good white paper. The style is wen-li and rather difficult wen-li too, but the translator is a Chinese and knows his constituency as no foreigner can. Presumably he has adapted his style to the capacity of his readers. The book, then, is written for scholars and is beyond the grasp of the majority of our church members.

Fosdick is not an easy author to translate. His sentences are packed with thought and are as terse as lucidity will permit. In many paragraphs the translation is both elegant and exact. In others it is elegant without being exact. This is not saying that the latter class of sentences are not as well translated as the former. When the translator is inexact it may be because he believes he can express the writer's thought more forcibly by interpreting than by translating it.

The sentence "So Buddhism endeavours to graft into her pessimistic thought of life a little of that radiant hymnology in which sixty generations of Christians spontaneously have broken into song" is translated:—

音	鳴	之	顰	於	歡	基	夫	名	悲	福
相	咽	以	微	俘	樂	督	六	哀	來	。
混	嘲	與	而	世	之	教	十	之	佛	。
和	哳	其	采	不	歌	徒	代	宗	教	。
也	嘶	用	不	惜	之	以	心	義	以	。

The Chinese might be translated "Buddhism has always been known as a sad religion but now it is attracted by the joyous songs sung by Christians for sixty generations in a weary world and does not hesitate to imitate them and mingle these odes with its former empty gibberish." Now the latter part of this translation is more an interpretation of the underlying thought than a rendering of the original. It is none the worse for this and I transcribe it not by way of criticism but as an example of the style of the translation.

There are occasions when the translation gets very wide of the mark, e.g.:

"On the two occasions when Jesus took special pains to justify his conduct to his enemies he was explaining to them why he and his disciples were so joyful."

其	恭	如	樂	與	侃	憂	耶
二	詳	此	其	諸	侃	臨	。
端	茲	者	所	弟	而	難	。
焉	姑	經	以	子	行	遭	。
	舉	能	能	共	不	敵	。

This is very good Chinese and the statement it makes is quite true but one has to read it more than once before one can detect any resemblance in the Chinese to the thought expressed in the original. Again "When a scientist catches this method of Jesus in thinking of God he says, in the words of Sir Oliver Lodge 'I will not believe that it is given to man to have thoughts higher and nobler than the real truth of things.'"

This is rendered

有類上物有耶後
所之以耶穌之學者。
決之真超乎行。則服讀
不遇想。誦言。能人以事。

Now this not only does not express the thought uttered by Sir Oliver Lodge; it says the exact opposite and this is the more regrettable as the saying in the original is pregnant with meaning and will bear much pondering.

Swinburne's line "Thou has conquered, O pale Gallilean" is quoted and is translated 蒼白其面之迦利利人. I asked my writer, who is a very good scholar, what this meant and he replied at once "蒼 is yellow, 白 is white. Jesus' home was half way between East and West. His face was yellower than a European's and whiter than a Chinese!" Surely a good illustration of the marvels a vivid imagination can conjure out of two characters.

This leads me to doubt whether 密月之歡 will be understood to mean "the joys of the honey moon" even if 密 were changed to 蜜 which I suspect the translator wrote.

When texts are quoted the translator prefers to translate the English rather than transcribe from the scriptures. It may be "quite as good" but I would prefer to have the text as printed. As an accurate translation the book cannot be called a success but this is not the supreme test of its value. If the Chinese version inspires its readers as the English version does then the translation has been well done in spite of the very obvious defects noted above. That it may do so is the earnest hope of the reviewer.

J. D.

Ecce Homo (讖讐斯人). Translated by Rev. ALFRED A. GILMAN assisted by Mr. LIU CHEN-HEN. Printed by the Arthington Press, Hankow.

This translation of "Ecce Homo" is a valuable addition to the literature of the Chinese Christian Church. The book will prove helpful and stimulating to Chinese Christian pastors and leaders, giving them a vivid portrait of Christ as "the man of men," and helping them to understand the inner life of Jesus.

The style is good and clear, not too difficult for ordinary readers, yet of such a quality as will commend the work to scholars. It is a book which will appeal to all scholars who reverence the "truth," and will incline them to study for themselves the Christ as He is portrayed in the Four Gospels. Some corrections in the text may be suggested for the next edition.

E. B.

Correspondence

SUNDAY OBSERVANCE.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: The various articles appearing in the CHINESE RECORDER are indeed timely, but seem to lack firmness and decision. One is compelled to regard some of your contributors as very much "Babes in Christ" owing to the way they howl for their rattles on Sunday, i.e., their amusements.

Tennis, golf, etc., almost of necessity entail the attendance of servants; to employ a servant on *unnecessary* labour is a sin.

It is with deep sorrow that I have often heard the hopelessly puerile argument that if keeping heathen building churches on Sunday will prevent them gambling, etc., it is our duty to build churches on Sunday. If a man wants to gamble he will do so, in spite of well intentioned missionaries breaking God's law to prevent him. One almost despairs of ever doing any good in China if what such people say is true.

The whole subject is treated on a low level, that of expediency rather than God's will. It is this that I regret. If expediency is to rule our conduct, was it not foolish of those people we call "martyrs," who in old times were thrown to the lions for refusing to drop a few grains of incense before the image of the Emperor? Look at all the good they might have done in the world if they had lived!

I have noticed that if a man keeps the Sabbath day holy, his preaching is with power, and vice versa. It is a recognised

fact that a man working six days a week does as much work as a man working seven days a week. Christians ought to remember that God says "Them that honour Me I will honour," but alas God seems to be left out of the controversy.

For twenty years I have studied this question, and I find the best results all round come from a strict observance of the Sabbath. For one thing it teaches self-control—a virtue badly needed in these degenerate days. I have been a business man; I am now a professional man; in all pursuits I have found that God has kept me when I tried to please Him.

Yours faithfully,
C. G. S. BARONSFEATHER.

*To the Editor of
The Chinese Recorder.*

DEAR SIR: In the matter of Sunday Observance we are facing a very real and a very live difficulty. There is no use denying it, and there is every use in trying to find out what is right.

In all the Christian world there is not one single man who is keeping the Fourth Commandment literally. Our Lord Himself did not do so, and He did not want us to do so. No one could do so, even if he wished—some have tried, and have failed dismally.

It seems clear to me that one thing we should clear up is the vast difference there is between work on Sunday, and play. There is some question as to what work we are permitted to

do: there is no question that we are wrong when we tell people (particularly, if you wish, children) that they must not play. And since I wrote the short article you were so good as to publish, I have heard that the matter of Sunday Play is becoming a part of the religious teaching in the curriculum now being worked out by the Religious Education Boards. I very much wish you could find some one who is familiar with this and secure from him an article telling us exactly what is the standing of the subject at the present time. It would be of the greatest use and help. Therefore I venture to ask that you will do so.

Yours sincerely,
GOUVERNEUR FRANK MOSHER.

FACTS ABOUT SHENSI.

To the Editor of
The Chinese Recorder.

DEAR SIR: I have just seen the letter of Mr. Marshall Broomhall published in your March issue and I take this earliest opportunity of explaining (if not of justifying) the incompleteness of my contribution to the 1917 Year Book. This was not in any way due (and this is the only point I wish to labour) to lack of appreciation of the long and successful work of our two allies, the Scandinavian Alliance Mission and the C. I. M., but merely to lack of data. I sincerely regret that, owing to circumstances over which I had no control, misunderstanding has arisen. To remove this may I submit the following facts:

(1) The task was passed on to me by the gentleman originally

invited when *the time limit was nearing expiration.*

(2) I wrote to a local friend, a member of the S. A. M., sending a series of enquiries about that Mission and the C. I. M. The reply, which was delayed until there was no time margin, referred me for answer to another gentleman.

(3) I then sent to Mr. Lobenstein what I myself had been able to prepare, with a covering letter *clearly stating the limitations* of my article, and my inability to tell the comprehensive story.

(4) This confession would have been embodied in the article itself but for my suggestion (which I was somewhat surprised to find was not adopted) that *my contribution could be supplemented* from the C. I. M. headquarters in Shanghai. I gave full liberty to the Editor to amplify or modify my MS. in any way he thought desirable.

Mr. Broomhall's reference to the Rev. G. F. Easton illustrates one difficulty. Mr. Easton, I believe, lives in Hanchungfu but it is quicker in ordinary times to travel from Peking to London than from Sianfu to Hanchungfu. Conditions are so different that no one living in the one place could well write about the other.

Perhaps many difficulties would have been obviated had the Editor sent a list of enquiries to representative men in several centres with the request that these be sent to the writer of the provincial article for embodiment in his MS.

Yours sincerely,
E. F. BORST-SMITH.

Missionary News

General

SZECHWAN FORWARD EVANGELISTIC MOVEMENT.

"This year shows every sign of being a year of difficulty for our work. Foreign workers are few and funds are low, while the province is passing through troubled waters. Travelling also is difficult and dangerous, and it is improbable that outside workers will be able to give much assistance in local evangelistic meetings.

The burden will be thrown very largely, if not entirely, on the local churches, and it is to them that the province looks to carry forward the Gospel message this year.

We had hoped to secure an organising secretary to give his full time to the evangelistic work of the province, but our hopes have not been fulfilled, and for this year at least we shall be without such assistance. Furthermore, on account of the political conditions we have had to cancel the leaders' conference at Tungchuan, though we hope that it may be possible to arrange such a conference at a later date.

There is an old saying, "When the outlook is bad, try the uplook." That is what we need to do at the present time. Alter the pronoun in the first sentence in this Bulletin and how different it looks: "This year shows every sign of being a year of difficulty for His work." Difficulties are nothing to Him—the Almighty. Let us each one get into and keep in

close touch with Him, the Source of all strength, and the difficulties will cease to hinder, and will but exhilarate."

The above is a quotation from our Evangelistic Bulletin, No. 5. We are urging "that the churches once again unite in a special week of evangelism at such time as seems most suitable. It is also felt that the value of the work done during that week may be greatly enhanced if the workers are specially prepared, and it is hoped that sample training institutes may be conducted in the local churches with that aim in view."

"We further suggest that where two or more missions are working together in the same city, they unite for that week of evangelism, believing that by co-operation and mutual assistance a better witness may be given and better results secured."

JAS. NEAVE.

NORTH KIANGSU NEWS.

On March 31st, a commission of Kiangpei Presbytery ordained and installed Mr. Ch'eng P'eng Yün, a Sutsien country man, who graduated several years ago from Nanking Seminary, pastor of the Sutsien city church. This church, comprising only those church members who live in the city and near enough to the city to be under the supervision of the session, has two hundred and seventy-five members, but quite a number of these are girls and boys in the Boarding

Schools. They have, in addition to the regular Sunday basket collections, provided for the new pastor's salary by subscription, without a cent of mission or other foreigners' help.

This is the center of the famine section of Kiangsu Province. So God's work goes on.

We are grateful to record this news as proving false the fears expressed a few years ago by a friend unacquainted with the people and conditions up here that it would be long years before we could look for self-supporting churches in this North Kiangsu country.

Announcements

SUMMER SCHOOL OF AGRICULTURE.

In connection with the University Summer School there will be offered for the first time a month's course in Agriculture, especially arranged for teachers of rural schools. This course is made possible largely through the presence and help of Professor Woodworth, Head of the Department of Entomology, in the University of California, who will give a special course in Silk Culture, emphasizing selection, breeding, and production of silk-worm eggs free from disease;

another course in Insect Pests and their Control, and one in Mosquito and Malarial Control. Other courses offered are General Forestry; Forest Nursery Practice; Soils of China, their Character and Management; Improvement of Farm Crops. The practical side of all these courses will be emphasized.

The school opens July 5th, and continues four weeks. For fuller information address

JOHN H. REISNER,
Acting Dean,

College of Agriculture and Forestry,
University of Nanking.

SUMMER STUDENT CONFERENCES FOR 1918.

Name.	Place.	Time.	Secretary in charge.
Shantung	Tai'anfu	June 27-July 4	W. D. Boone, Tsinanfu.
North China	Wofussu	June 27-July 4	J. L. Childs, Peking.
Shansi	Taikuhsien	July 3-10	H. H. Kung, Taikuhsien.
Yangtze Valley	Kuling	July 5-12	E. M. Hayes, Nanchang.
Kiangnan	Soochow	July 4-11	O. G. Starrett, 4 Quinsan Gardens, Shanghai.
West China	Chengtu	July 3-10	L. M. Hayes, Chengtu.
(dependent on political conditions)			
Manchuria	Kirin	July 16-22	O. R. Magill, Kirin.
Kwangtung	Canton	Aug. 27-Sept. 3	E. H. Lockwood, Canton.
Swatow	Swatow	Sept. 6-13	Rev. H. F. Wallace, Swatow.
Fukien	Foochow	Chinese New Year	H. E. Dennis, Foochow.
Honan	Hweihsien	Last week in Aug.	B. W. Smith, Kaifeng.

EDUCATIONAL CONFERENCE.

In connection with the Educational Conference at Kikung-shan this summer, papers will be read on the following subjects:—

- "Industrial Education." Rev. G. Carlberg.
- "Industrial Work among Women and Girls." Mrs. Mowatt.
- "The Principal in Relation to his Teachers." Rev. W. E. Sallee.
- "Boarding School Problems." Rev. I. Daehlin.

IMPORTANT ITEMS OF THE DAILY PROGRAM OF THE SEVENTH MEETING OF THE KIANGSU-CHEKIANG PREACHERS' INSTITUTE, HANG-CHOW, JULY 10-17, 1918.

6.00-7.00 Morning Watch.

News Items

After the meetings on Personal Work among women in Canton, in the fall, ten students of the Hackett Medical School each determined to win one servant in the school for Christ.

The *Formosan Church Paper* has appeared regularly every month since July, 1885. It is published in the Romanized vernacular, and now has a circulation of about 1,600. Does anyone know of an older church paper than this?

The April issue of *China's Millions* reports the retirement of Mr. Walter B. Sloan, well known in China, from the office of Assistant Home Director of the China Inland Mission, in view of his appointment to the General Secretariat of the Keswick Convention Movement.

At the Government Normal School in Foochow twenty-five of the students decided to enter Bible classes, and among those

8.00-8.30 Morning Prayers.

8.45-9.30 Classes:

- 1st Cl. . . Heb. . . . Rev. J. Vale.
- 2nd Cl. . . I. John . Rev. J. L. Stuart.
- 3rd Cl. . . Luke . Rev. W. B. Burke.

9.45-10.30 Classes:

- 1st Cl. . . Acts . Rev. H. W. Luce.
- 2nd Cl. Rev. Zia Ts-hsi.
- 3rd Cl. . Gen. . Rev. Tsō Sin-sen.

10.45-11.30 General Meeting, Dr. Cheng Ching-i.

8.00-9.00 Lectures and Discussion.

July 10-12. The Sunday School, Prof. Kyin.

July 13, 15, 16. Personal Work, Dr. W. P. Chen.

who finally professed Christianity was the Physical Director of the School, who before this had not had the courage to make a confession.

The *Oriental News and Comment* reports that Commissioner Charles Jeffries has been appointed by General Booth to take charge of the Salvation Army's operations in China. Commissioner Jeffries is the first territorial commander of the Army to take up work in China.

Dr. Eddy completed his China program at Tientsin on May 23rd. He plans to proceed through Korea to Japan, and after spending two days with Chinese students in Tokyo, to leave for the United States. After a very brief stay there he intends to go on to the front, for work among Allied troops.

A real beginning has been made in winning the girls in the largest Government Normal

School in Canton to Jesus Christ. Miss Paxson reports that in one campaign in Canton 73 girl students decided for Christ. Among them one was from a blind school, two from a school of midwifery, five from a government school, and one a head-teacher in a non-Christian school.

Mr. G. H. Cole, formerly working in connection with the Young Men's Christian Association in China, which he left to take up educational work with the Canadian forces, has now joined Major Wallace, another missionary, in launching Association work for Chinese laborers. Large quantities of Chinese literature and other supplies have recently been ordered for this work.

A girl in St. Stephen's School, Hongkong, became a Christian one Sunday morning. On receiving her letter informing him of this her father ceased to correspond with her, and a few weeks later sent one of his sons to take her from school. But her brother, seeing at once the change, instead of taking her home purchased a Bible in order to look into the secret of the new life that he had seen in his sister's face.

We learn from the April issue of *The Chinese Students' Monthly* that all Chinese students in Canada are self-supporting. This seems to be a feature peculiar to Canadian students. It is the more interesting since Chinese students in Canada must pay a \$500 G. poll tax. It is in striking contrast with conditions prevailing in the United States, where almost fifty percent of the Chinese students are supported by the Chinese Government.

With the entrance thereon of Mr. Samuel J. Mills the work of

the Student Volunteer Movement is taking on new life. Plans for removing the decline in the activities of these groups through misunderstanding of their purpose and lack of practical programs, are under way. It was necessary in some cases to prune out some of the members. All the Bands in Foochow, Amoy, Swatow, and Canton are now on the basis of the ministry as a life-work. In all of these cities new volunteers were secured and in one institution a new Band of seven members was organized.

From the *Korea Mission Field* of May, 1918, the following interesting summary of the distribution of literature in the Far East, in 1917, is given:

Society.	Circulation (Issued).	Sales.	Working Expenses.	Total Income.	Grants from Home Base.
R.T.S. of China, North and Central	1,670,897	M. \$16,902	M. \$6,538	M. \$27,131	M. \$6,384
Chinese Tract Society...	976,600	" 6,955	" 4,696	" 18,492	" 2,322
West China R.T.S. ...	1,705,030	" 5,590	" 3,962	" 10,749	" 1,367
South Fukien R.T.S. ...	126,065	" 4,394	" 241	" 5,171	" 511
C.I.S. of China ... not stated	" 7,600	" 6,491	" 10,469	" 4,965	
Jap Book and T. Soc. (1916)	1,423,067	Yen 15,967	Yen 13,978	Yen 23,065	Yen 4,220
Korean Religious Book and Tract Society...	1,513,730	" 23,995	" 13,123	" 35,763	" 676

In Canton is a young Chinese doctor whose deepest joy in life is in winning others. She has three Bible classes a week, composed of students in government schools. At a special meeting, as a result of this one young woman's personal work, forty students from these government schools attended. Some of them had started from home before breakfast, some had stayed all night with friends. Twelve of them decided to become Christians. Dr. Lao herself told them that on the morning of the day of the meeting she had been up at 4:30 dressed and praying for each one of them by name.

A prominent woman in Hongkong, with wealth and social

position, had for thirty years heard the Gospel but had openly declared that she would never go to church or become a Christian. Her daughter, however, decided to work and pray to win her mother. Her own life in the home became different, a fact which the mother noticed. When the Week of Evangelism came, Mrs. Lee went to the meetings for five successive days; in these meetings her own daughter was participating. She was the very first one to stand saying that she would accept Christ as her Saviour. The next day she started out to win a woman with whom she had not been on good terms.

Personals

Commencing with July, 1918, \$1.00 for each insertion will be charged for notices of Births and Marriages.

BIRTHS.

JANUARY:

19th, at Tsinanfu, to Rev. and Mrs. R. A. Torrey, A. P. M. (North), a son (Reuben Archer).

MARCH:

18th, at Hankow, to Mr. and Mrs. E. L. Hall, Y. M. C. A., a son (John Anderson).

APRIL:

7th, at Changsha, to Mr. and Mrs. N. Kaier, Y. M. C. A., a daughter (Ruth).

9th, at Yencheng, Ku., to Rev. and Mrs. J. W. Hewitt, A. P. M. (South), a son (Horace George).

15th, at Suining, Sze., to Rev. and Mrs. B. F. Lawrence, M. E. M. (North), a son (James Franklin).

19th, at Szechowfu, Ku., to Rev. and Mrs. O. V. Armstrong, A. P. M. (South), a son.

20th, at Tzeliutsing, Sze., to Rev. and Mrs. A. N. C. Pound, C. M. M., a daughter (Eleanor Margery).

21st, at Tsinyün, to Mr. and Mrs. E. Magg, C. I. M., a son (Ernst).

MAY:

1st, at Hongkong, to Mr. and Mrs. F. M. Mohler, Y. M. C. A., a daughter (Margaret Alice).

7th, at Paotingfu, to Mr. and Mrs. H. W. Hubbard, Y. M. C. A., a son (Ward Warren).

7th, at Chowchowfu, Fu., to Rev. and Mrs. Noel B. Slater, L. M. S., a daughter (Margaret Shirley).

13th, at Changteh, to Mr. and Mrs. G. F. Draffin, C. I. M., a daughter (Ruth May).

MARRIAGES.

MARCH:

26th, at Fenchow, Mr. G. G. Helde, Y. M. C. A., to Miss Ruth Tolman, A. B. C. F. M.

APRIL:

26th, at Hangchow, Sydney Duncan, elder son of Dr. D. Duncan Main, to Caroline Jessie, only daughter of the Rev. G. W. Coulter, C. M. S.

MAY:

21st, at Hwaiyuan, Mr. Harry Clemons to Miss J. Jenkins, A. P. M. (North).

DEATHS.

MARCH:

21st, in France, while on active service, Douglas Elliott, Hon. Artillery Company, eldest son of Rev. and Mrs. J. Brock, C. I. M., Chowkiakow, Honan.

MAY:

11th, at Shanghai, Mrs. F. L. Hawks Pott, A. C. M.

11th, at Chefoo, Miss Ruby Copp, daughter of the late Mr. A. Copp, of the British and Foreign Bible Society.

ARRIVALS.

APRIL:

10th, from U. S. A., Dr. Margaret Everham, Miss Abbie Sanderson, A. B. F. M. S.

28th, from U. S. A., Mr. Sydney J. Townshend, S. B. C. (ret.); Dr. and Mrs. W. C. Dodd, A. P. M. (North) ret. (Chien-rung).

28th, from Switzerland, Mr. and Mrs. Ph. De Vargas, Y. M. C. A.

28th, from Norway, Mr. K. Vatsaas, Miss H. K. B. Linchausen, C. I. M.

MAY:

1st, from U. S. A., Rev. and Mrs. A. Weir (ret.), I. P. M.

3rd, from U. S. A., Mr. and Mrs. E. P. Miller and children, A. C. M.

5th, from U. S. A., Bishop and Mrs. Herbert Welch and daughter, M. E. M.

13th from U. S. A., Dr. Benjamin Harding, A. P. M., (North) ret.; Mr. and Mrs. G. B. Fryer, Inst. for Chinese Blind, Shanghai, ret.; Dr. Emma J. Betow, Miss Clara E. Merrill, M. E. M. (ret.).

17th, from Cairo, Egypt, Dr. S. M. Zwemer, Editor of *The Moslem World*, and family.

20th, from U. S. A., Mr. and Mrs. H. S. Leiper, A. B. C. F. M. (Peking).

DEPARTURES.

APRIL:

27th, to U. S. A., Dr. Mary E. Carleton, Dr. Geo. Lowry, M. E. M.; Rev. and Mrs. D. C. Graham and children, Miss F. Pearl Page, Miss W. Roeder, A. B. F. M. S.; Rev. and Mrs. H. J. Brown and child, M. G. C.; Rev. and Mrs. G. D. Schlosser, F. M. A.

30th, to U. S. A., Miss Floy Hurlbut, M. E. M.; Rev. and Mrs. J. H. Bright and children, Miss Anna Hutchinson, G. B. B.; the Misses Phelps, A. C. M. To Canada, Rev. and Mrs. J. L. Stewart and children, Rev. and Mrs. A. P. Quentin and children, C. M. M.

MAY:

1st, to Canada, Dr. and Mrs. C. W. Service, C. M. M.

1st, to Australia, Rev. and Mrs. C. N. Lack and child, Mrs. J. E. Williams, Miss Nora Conway, C. I. M.

3rd, to U. S. A., Mrs. W. J. Drummond and daughter, A. P. M. (North).

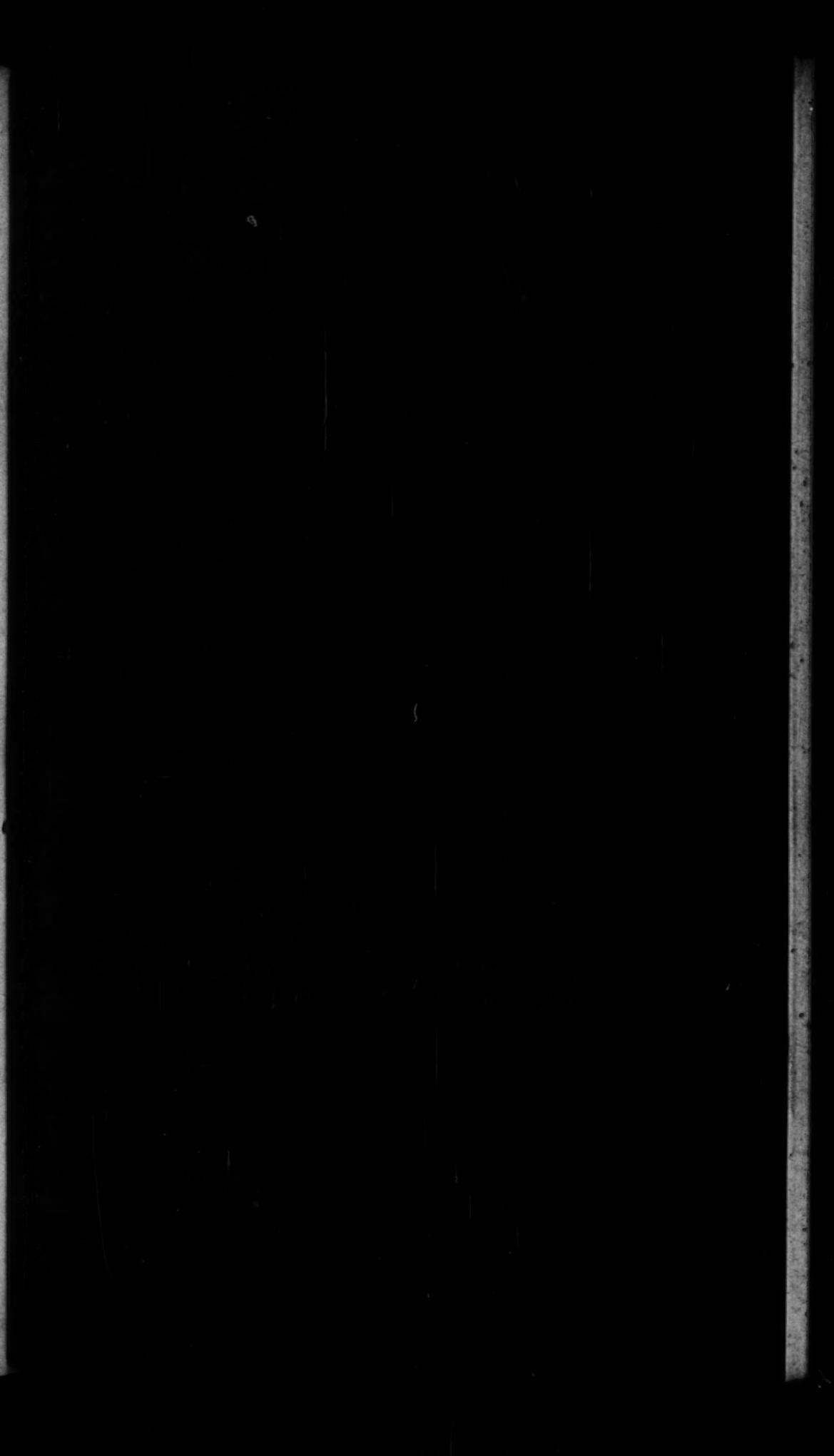
10th, to France, Rev. Frank S. Drake, Rev. Wm. P. Pailing, B. M. S.

21st, to U. S. A., Rev. and Mrs. F. N. Smith and children, A. P. M. (North); Rev. and Mrs. E. Tevaldsson, C. and M. A., Mr. and Mrs. Gammon. To Canada, Miss Edith Moule, C. and M. A.; Dr. and Mrs. J. R. Cox, C. M. M.

21st, to Canada, Mr. W. S. Horne, Margaret, Albert, Henry, and Robert Whittlesey, C. I. M.

25th, to U. S. A., Rev. and Mrs. R. A. Torrey and children, Miss E. S. Boehne, Miss Ruth A. Brack, A. P. M. (North).

27th, to Canada, Mr. and Mrs. F. E. L. Abrey, C. M. M.; Miss M. I. McIntosh, P. C. C.; Mr. and Mrs. T. Cook, C. I. M. To U. S. A., Miss E. Silver, Rev. and Mrs. G. F. Browne, A. P. M. (North).



Valentine's Meat-Juice.

Endorsed by Leading Members of the Medical Profession of the United States, Great Britain and Germany, and employed in Insane, Inebriate, Government and General Hospitals and Sanatoriums.

SOOCHOW HOSPITAL, SOOCHOW, CHINA.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two teaspoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. It is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

GEORGE H. ELIOTT, M. R. C. S., in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D. C.

I have used largely VALENTINE'S MEAT-JUICE, and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use.—ROBERT REVBURN, M. D.

CAUSES DIGESTION OR THE FOOD.



New York.
I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M. D.

Hamburg.

VALENTINE'S MEAT-JUICE has been used for the benefit of the Cholera patients in the Cholera Barracks. The strengthening and nourishing effects of VALENTINE'S MEAT-JUICE were at once manifest, as it was necessary to introduce only small quantities of it at a time into the weak stomach.—DR. HERM KUMMEL, Physician-in-Chief of the Marine Hospital.

Depot in Shanghai—MACTAVISH & COMPANY,

1 N. Soochow Road,

Shanghai, China.

